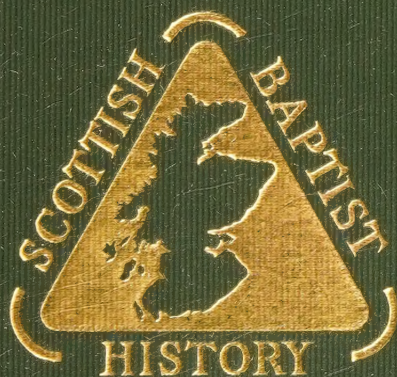




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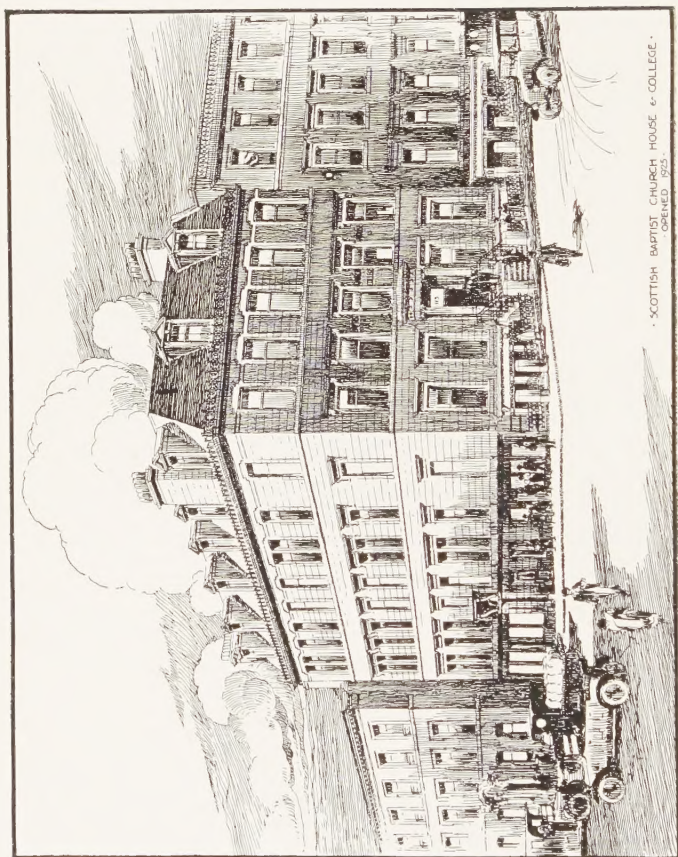
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Baptists in Scotland



SCOTTISH BAPTIST CHURCH HOUSE & COLLEGE.
OPENED 1885.

HISTORY

OF THE

BAPTISTS IN SCOTLAND

FROM PRE-REFORMATION TIMES

ISSUED BY THE
LIBRARY AND PUBLICATIONS COMMITTEE
OF THE
BAPTIST UNION OF SCOTLAND

Editor : Rev. GEO. YUILLE

SECOND EDITION.

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SECOND EDITION.

The rapid sale of this History calls for a Second Edition. Advantage has been taken of this to correct some errors and misprints overlooked in the first issue, and to revise the whole contents of the book. Few alterations have been made otherwise, and these have dealt merely with historical details. The Churches having been virtually supplied, it is intended that this new issue should meet the demands of the future.

G. Y.

PREFACE.

A HISTORY of Baptists in Scotland is overdue. They have no doubt had their share of attention in other Baptist Histories. Dr. Armitage has included them in the wide sweep of his "History of the Baptists," and with creditable fullness and accuracy from the American point of view. Quite recently Dr. Whitley, in his "History of British Baptists," gives a brief summary of Baptist progress in Scotland and a generous estimate of the influence of Scottish Baptists throughout the British Empire. Encouraged by his example, and stimulated by the desire to render some contribution to the literature of the subject, the "Library and Publications Committee" of the Baptist Union of Scotland projected the present Volume. Ivimey alone among the Baptist Historians has combined local Church records with the wider historical outlook, and the Committee decided to adopt his method. Quite half the space in this Volume is therefore occupied with the story of the individual Churches. Many of these have had to be curtailed, but the outstanding events and the leading features of Church-life have been preserved. Care has been taken to combine accuracy with brevity. The photographs of Church-buildings will lend additional interest to the narratives, and have been adapted to the accompanying letter-press as far as possible.

We are indebted to the Members of the Editorial Committee who have supplied the Historical Chapters, especially to Mr Percival Waugh, who has contributed several of these Chapters, and who also undertook the preliminary work of Editor. Rev. James Scott, M.A., who has made a special study of the subject, contributes a list of Scottish Baptist Authors, and of former Churches and their Ministers. Rev. A. T. Richardson put his knowledge of Press-work at our disposal, and has been very helpful otherwise. The list of Missionaries reflects the interest which our Churches have always taken in the wider work of the Kingdom.

In issuing this Volume the Committee hope that the story of these Baptist Pioneers, with the Churches they formed and led, will encourage the rising generation in our Churches to emulate their loyalty to Christ and their zeal in all Christian enterprise. For, as one of our Contributors says :—"The story of these Baptist Communities reads like a romance and reveals a steadfastness of courage and a loyalty to conviction which should serve as a noble example to Baptist life to-day."

G. Y.

SCOTSTOUNHILL,

October 1926.



CONFESSION
OF
FAITH.

Of the severall Congregations Churches of Christ in London, which he commonly called the Puritane and Asestanes.

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INTRODUCTORY.

THE BAPTIST FAITH.

REV. C. E. SHIPLEY.

THE Baptist Church, in its devotion to the doctrines of redemptive grace, is in spiritual fellowship with all Churches of the evangelical faith. Therefore, it is only necessary in this "History" to denote the distinctive convictions which, more than three centuries ago, led British Baptists to separate themselves from the established religion, and afterwards from their paedo-Baptist, nonconforming brethren. These convictions find expression in the many "Declarations" and "Confessions of Faith" circulated during the 17th century for the edification of the Churches, the dispersal of public prejudice, and the dissemination of truths the Baptists so ardently espoused and in defence of which they so severely suffered. From these "Confessions" some fragmentary gleanings will suffice to demonstrate the continuity of Baptist ideals and the emphasis of their witness concerning the spiritual nature of the Church and its ministry, the interpretation of the sacraments, the limitations of the sphere of civil authority by the rights of the private conscience, and their unique demand for entire religious tolerance.

There is conclusive proof that some of the English refugees at Amsterdam had, at the close of the 16th century, accepted Baptist expositions of truth, but our pioneer of the 17th century was John Smith. An engaging and fearless personality, he was probably led to the faith by association with the Mennonite Church, from whose confession by John de Rys and Lubbert Gerrits we extract a clear outline of Baptist principles:—

"Believing and regenerated men are the true Church of Christ
"in the earth. In this, His holy Church, Christ has ordained an
"evangelical ministry. Jesus Christ instituted two sacraments,
"Holy Baptism and the Holy Supper. Holy Baptism is an external
"and evangelical action in which are baptised those who believe
"and freely receive in a penitent heart the doctrine of the Holy
"Gospel; for such Christ commanded to be baptised, but by no
"means infants. It is our duty to reverence magistracy in all

“things not contrary to the word of God. This civil government
 “the Lord Jesus did not institute in His spiritual kingdom, nor
 “did He join it to the offices of His Church.”

The great propositions here advanced are repeated in the following “Confessions,” which are placed in the order of their dates:—

1611. “Confession, in twenty articles, by John Smith.”

Art. 8: “That the grace of God, through the finished redemption of Christ, was to be prepared and offered to all without distinction.”

Art. 12: “That the Church of Christ is a company of the faithful, baptized after confession of sin and of faith.”

Art. 14: “That baptism is the external sign of the remission of sins, of dying and of being made alive, and, therefore, does not belong to infants.”

Art. 15: “That the Lord’s Supper is the sign of the communion of Christ and of the faithful among themselves by faith and love.”

**1611. “Twenty-seven articles by Thomas Helwys, at Amsterdam.”
 (The first printed Confession.)**

Art. 13: “That everie Church is to receive in all their members by Baptisme, upon the confession off their faith and sinnes, according to the primitive institution.”

Art. 14: “Baptisme in no wise apperteyneth to infants.”

Art. 22: “That the officers off everie Church or congregacion are tied only to that particular congregacion. They cannot challeng by office anie auctoritie in anie other congregacion whatsoever.”

1612. “The Mystery of Iniquity.” Thos. Helwys.

“The King is a mortall man and not God, therefore hath no power over the immortall soules of his subjects to make lawes for them and to set spiritual Lords over them.”

1613. “Confession of English people living at Amsterdam.”

Art. 81: “That there is no succession in the outward Church, but that all succession is from Heaven.”

Art. 84: “That the magistrate is not to meddle with religion, or matters of conscience, but to leave Christian religion free.”

1644. “Confession of Faith of those Churches which are commonly (though falsely) called Anabaptists.” London.

(A fourth impression was printed at Leith, March, 1653. It is of special interest to us as being the

first Baptist Confession printed in Scotland, and is signed in the name and by the appointment of the Church of Christ, usually meeting at Leith and Edinburgh, by Thos. Spenser, Abraham Holmes, Thos. Powell, John Brady.)

- Art. 36: "Every Church hath power given them from Christ for their well-being, to chuse amongst themselves meet persons for Elders and Deacons, being qualified according to the Word, as those which Christ hath appointed in His Testament, for the feeding, governing, serving and building up of His Church, and that none other have power to impose them. That the due maintenance of the officers aforesaid should be the free and voluntary communication of the Church, and not by constraint to be compelled by a forced law."
- Art. 38: "Baptism is an Ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are disciples; who upon profession of faith ought to be baptized, and after to partake of the Lord's Supper."
- Art. 39: "The way and manner of the dispensing this ordinance is dipping or plunging the body under water, it being a sign, must answer the thing signified, which is, that interest the Saints have in the death, buriall, and resurrection of Christ."
- Art. 41: "Christ bath likewise given power to His Church to receive in, and cast out, any member that deserves it, and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body."
- Art. 43: Christ, for the keeping of the Church in holy and orderly communion, placeth some special men over the Church, who by their office are to govern, oversee, visit, watch, so likewise for the better keeping thereof, in all places by the members, He hath given authority and laid duty upon all to watch over one another."
- Art. 46: "And although the particular congregations be distinct and severall bodies, every one as a compact and knit city within itself; yet are they all to walk by the one rule of truth; so also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the common faith, under Christ their head."

1651. "The faith and practise of thirty congregations."

Art. 47: "That the baptisme which the Lord commanded ought to be known by everyone before they submit themselves, or obey it."

Art. 74: "We ought to seek a peaceful life with all men, keeping faith and a good conscience."

1656. "Churches of Christ in the County of Somerset, and near adjacent."

Art. 21: "That in admitting of members it is the duty of the Church and ministers, in faithfulness to God, that they be careful to receive none but such as do evident demonstration of the new birth."

1660. "Set out by many of us who are falsely called Anabaptists."
(This Confession was presented to Charles II., July, 1660.)

Art. 11: "That the right and only way of gathering Churches is first to preach the Gospel, and then to baptise (that is, in English, to dip) such only as profess repentance toward God and faith towards our Lord Jesus Christ."

Art. 24: "That it is the will of God that all men should have free liberty of their own consciences in matters of religion, without the least oppression or persecution."

1672. John Bunyan. "A Confession of my faith."

"I believe that Christ hath ordained water baptism and the supper of the Lord; they being to us representations of the death and resurrection of Christ. But I count them not to be fundamental of our Christianity; servants they are and our mystical ministers to teach us and instruct us in the most weighty matters of the Kingdom of God."

1677. "Elders and brethren of many congregations in London and the country."

Chap. 22: "Neither prayer, nor any other part of religious worship is tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed."

Chap. 26: "All believers are bound to join themselves to particular Churches, when and where they have opportunity."

Chap. 29: "Those who do actually profess repentance towards God, faith in, and obedience to our Lord Jesus are the only proper subjects of Baptism. Immersion is necessary to the due administration of this ordinance."

1679. "An Orthodox Creed."

Art. 30: "The marks by which she (a Church) is known to be the true spouse of Christ are these:—Where the word of God is rightly preached, and the sacraments truly administered, according to Christ's institution, and the practice of the primitive Church; having discipline and government duly executed by ministers and pastors of God's appointing and the Church's election."

With the accession of William and Mary, the Baptists greeted the dawn of peaceful days. Immediately upon the Act of Toleration (1689) the messengers from 107 Churches met in London and caused the Confession of 1677 to be reprinted and recommended to the Churches. It may be regarded as the last of these early documents. We acknowledge their necessity in the formative years of Baptist history, and their great historical interest, but we believe that the emphasis is to-day more properly placed upon the unity of the faith than upon its inevitable points of divergence.

Mention, however, must be made of Robert Carmichael. Seceding from Presbyterian to "Independent" principles of Church polity, in his "Declaration and Confession" of 1762 he affirms that:—"Christ's kingdom is altogether spiritual. That there can be no such thing as a National Church. That the Word of God alone is the test of orthodoxy, and that there is no Church of Christ other than a society of Christ's disciples called to observe all the ordinances He hath commanded." Three years later he advanced to the Baptist position, and became the founder and first minister of the "Scotch" Baptist Church. The principles of the Scotch Baptists were expressed by Archibald McLean and printed in Rippon's Register, 1795. He says:—

"As to their principles, they refer to no human system as the unexceptional standard of their faith. They think our Lord and His Apostles used great plainness of speech in telling us what we should believe and practise; and hence they are led to understand a great many things more literally and strictly than those who seek to make the religion of Jesus to correspond with the fashion of the times. Their Church order is strictly congregational; and so far as they can discern, upon the apostolic plan (plurality of elders or pastors), which is the only rule they profess to follow. The nature of their union requires that they should be strict and impartial in

discipline, both to preserve purity of communion and keep clean the channels of brotherly love. They continue steadfastly every first day of the week in the Apostles' doctrine, *i.e.*, in hearing of Scripture read and preached, and in fellowship or contribution, and in breaking of bread or the Lord's Supper, and in prayers, and singing of psalms, hymns, and spiritual songs. The prayers and exhortations of the brethren are also admitted in their public meetings."

"They observe the love-feast, and upon certain occasions, the kiss of charity, and also wash one another's feet when it is really serviceable as an act of hospitality. They abstain from eating blood and things strangled, . . . prohibited, along with fornication and things offered to idols. They think that a gaudy external appearance in either sex, be their station what it may, is a sure indication of the vanity and pride of the heart; that women professing Godliness are not to adorn themselves with plaited hair, or gold or pearls or costly array, but with modest outward apparel as well as with the inward ornaments of the mind; also that it is a shame for men to have long hair, however sanctioned by fashion."

"As to marriage, they do not think either of the parties being an unbeliever dissolves the relation, when once entered into; yet they hold it to be the duty of Christians to marry only in the Lord. They also consider gaming, attending plays, routs, balls, and some other fashionable diversions as unbecoming the gravity and sobriety of the Christian profession.

The Baptist World Alliance, in session at Stockholm (1923), issued a message to the Baptists of the world. It was a reassertion of those doctrines to which the Baptist Church has given loyal allegiance for more than three centuries, and was received as a notable and modern utterance of the "Faith of our fathers living still."

This article may fitly close with the brief "Declaration of Principle" printed annually in the "Year Book" of the Baptist Union of Scotland:—

1. "That the Lord Jesus Christ our God and Saviour is the sole and absolute Authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures, and that each Church has liberty to interpret and administer His laws.
2. "That Christian Baptism is the immersion in water into the name of the Father, the Son, and the Holy Ghost, of those who have professed repentance toward God and faith in the Lord Jesus Christ, who 'died for our sins according to the Scriptures: was buried and rose again the third day.'
3. "That it is the duty of every disciple to bear personal witness to the Gospel of Jesus Christ, and to take part in the evangelisation of the world."

I.—BAPTISM IN SCOTLAND BEFORE THE REFORMATION.

PERCIVAL WAUGH.

THE Baptist ideal of the Church conceives it as pure, evangelical, and missionary, and all those who compose it as voluntary confessors of Christ's name, consecrated to His service. The hereditary membership announced in infant baptism destroys its purity and invalidates its witness.

The pagan influences and spurious philosophies seen beating upon the Christian Church in the days of the Apostles penetrated with dire success when these inspired leaders were removed. The ordinance of Baptism in its chaste simplicity as sanctioned by the Lord was among the first of the hallowed solemnities to be degraded by the attribution of mystical and magical potencies. The Second Century conception of water-baptism as having efficiency to convey the remission of sin rapidly evolved corollaries deducing its regenerating power and its consequent necessity to salvation, while the doctrine of original sin required that infants should not be denied the sacrament. Thus early the Gospel was contaminated and perverted, and the contrite confession of a penitent was submerged by illusion and error.

The facts relative to the administration of baptism in Scotland during the early Christian centuries remain, in regard to its subject, largely in the "palpable obscure," though in regard to mode they are clear. The *Lives* of the first Missionaries, written many centuries after by monkish chroniclers who amassed legends and infused their mediæval ideas into the words and acts of those self-devoted pioneers, furnish only a modicum of trustworthy material. Of this order are the *Lives* of St. Ninian and St. Kentigern, but in contrast Adamnan's *Life* of St. Columba is of value as having been penned within a hundred years of his death on the spot where he laboured and by a successor in his office, albeit it bears the character of saint-worship rather than of biography.

THE PICTISH CHURCH.

The Pictish Church founded by the labours of Ninian—who “had preached baptism”¹ from Candida Casa or Whithorn (the first ecclesiastical building of stone in Scotland)—carried forward by Kentigern in the south-west and by missionary teachers to the east and far north, is to many a shadowy entity. The most recent writer on its history advanced somewhat guardedly the view that infant baptism was not the rule. He says:—“Infant baptism was, for a time, unknown and, later, was apparently “neither frequent nor usual in the Church of the Picts,”² and adds that there is no indication that infants generally were baptized. The spiritual consideration leading to that view—that the Church’s insistence on morality and character logically demanded a reasoned and personal acceptance of the obligations of the Christian life from its members—would more readily carry us to the same conclusion if we saw it operating in the Churches of to-day. Ailred’s statement that Ninian “in very infancy was regenerated in the water of holy baptism,”³ was dismissed more summarily in the same author’s earlier book as Twelfth Century colouring and with the remark that the history of the sacrament of baptism excludes it.⁴ It would be pleasant for a Baptist to be able to accept this view, but incertitude prevents any hurried acquiescence. The supposed virtues of water-baptism gave force to the claim on behalf of children, checked though the practice might have been for a time by the later notion that post-baptismal sins were not remissible; and it seems improbable that one who spent years in Rome at the end of the Fourth Century, as Ninian did, should escape the infection of the prevalent ideas of the time. Ninian’s preaching among the Southern Picts resulted, we are told, in many converts, among whom “mothers with their children” were baptized.⁵ Kentigern’s activities two centuries later, catholicised by Joceline for Twelfth Century use, are presented with a like

¹ *Anglo-Saxon Chronicle*, under A.D. 565.

² A. B. Scott, B.D.—*The Pictish Nation, its People and its Church*, 1918, p. 535.

³ *Ailred’s Life of St. Ninian*, ch. i.

⁴ *S. Ninian, Apostle of the Britons and Picts*, 1916, p. 28.

⁵ *Life of St. Ninian*, ch. vi.

colouring. He himself is stated to have been "dipped in the "laver of regeneration and restoration" in infancy by Servanus.⁶ Joceline further states that Kentigern administered the ordinance to the infant son of his protector, Rederech.⁷ Disregarding these Romanised narratives, it is nevertheless difficult to reach any positive conclusion as to the practice of the Pictish Church in its pristine state. When Rome crushed or captured it, the usage of infant baptism becomes undoubted.

THE CELTIC CHURCH.

The Church of Columba, drawing its origin from the Celtic Church of Ireland, naturally was one with it in principle and practice. The latter, comparatively sequestered, held to the older Roman tradition and did not readily accept later accretions, and thus divergences from the Latin order arose. All alike, however, shared in the departure from Apostolic teaching on the subject of Baptism, and the confession of belief sought from individual converts was eclipsed by virtual abandonment in tribal and family accessions.

The participation of the Celtic Church in these perversions appears in the *Lives* of St. Patrick and St. Columba. The insistence of Patrick—who is designated in the Old Irish *Life* of Columba as "the father of baptism and doctrine of the "Gael"⁸—on the virtue of baptism led to his being accused of being a worshipper of water,⁹ and the narratives of the deaths of certain of his converts following immediately on their baptism betray the prevalent belief that the sacrament regenerated and washed away all guilt.¹⁰ In Columba's *Life* two such incidents also appear, both of aged men who, believing, were baptized and at once thereafter expired.¹¹ Baptism and death in closest sequence became the highest beatitude under this ancient dogma.

There is not evidence to negative the probability that infant baptism was the custom of the Celtic Church from an

6 *Life of St. Kentigern*, ch. iv.

7 *Ibid.*, ch. xxxiii.

8 W. F. Skene, *Celtic Scotland*, Vol. II., p. 475.

9 A. R. M'Ewen, D.D.—*History of the Church in Scotland*, Vol. I., p. 32.

10 J. B. Bury, *Life of St. Patrick*, 1905, pp. 140, 307.

11 *Adamnan's Columba* (Reeves' *Edn.*), Book I., ch. xxvii.; Book III., ch. xv.

early date.¹² The record of Columba's own baptism given in the *Old Irish Life*, probably dating from the Eleventh Century, is that "immediately after his birth" he was taken for baptism by the priest, Cruithnechan, who subsequently became his foster-father,¹³ and his practice, as indicated by the one instance presented in *Adamnan's Life*, grounds the inference that he had carried a familiar usage from the country of his birth. Once, when on a journey in Ardnamurchan, an infant—whom he speaks of as a "little boy"—was brought by the parents and he baptized the child.¹⁴ It does not seem legitimate to interpret "infans" or "puerulus," as used in Scotland in the Seventh Century, as meaning a child of intelligent years. It was an age when, for a leader to embrace Christianity was to accept it for the tribe or household. Accordingly the baptism of the people of Northumbria is indicated as the outcome of a victorious battle,¹⁵ and that of households, including domestic slaves, takes place after the example of the head.¹⁶

Regeneration through baptism having been a foundation doctrine of the Roman Church all through the centuries, the fate of unconscious infants dying without baptism was not in doubt since the time of Augustine. Their original sin condemned them, and they were relegated to an *infernus puerorum*, the hell for such as died in original sin only, without actual sin. Their pain, however, was "verrai litil, eisy and "soft."¹⁷ On earth they were not deemed worthy to be classed with Christians, and were denied burial in consecrated ground.

THE MODE OF BAPTISM.

The Church of Rome had not in the Sixth Century departed far, as it did later, on the path of misguidance in relation to the mode of Christian baptism. Immersion was

12 A. H. Newman, D.D.—*A History of Anti-Pedobaptism*, 1902.—"There is no sufficient evidence that the Iro-Scottish Church rejected "baptismal regeneration or infant baptism"—p. 24.

13 *Celtic Scotland*, Vol. II., p. 477.

14 *Adamnan*, Book II., ch. ix.—In the *Old Irish Life* the place figured is Derry, and it is "a little child" that suffers baptism.

15 *Adamnan*, Book I., ch. i.

16 *Ibid.*, Book II., ch. xxxiii.; Book III., ch. xv.

17 Archbishop Hamilton's *Catechism*, 1551.

still the ordinary use, and this mode the Pictish and Celtic Churches followed. It was Columba's practice. For the baptism of the child in Ardnamurchan he is said to have wrought a miracle, emulating that of Moses, and after blessing a rock, whereupon an abundant stream flowed forth, "in it [*in qua*] he at once baptized the infant." ¹⁸ Even more explicit is the account of a baptism in Skye. A pagan man from oversea is borne to the feet of the Saint and, bearing the Gospel through an interpreter, believes—it will be noted that Columba did not preach in the dialect of the Picts—"and the river in "which he was baptized" was called after him.¹⁹ No exception to immersion is signified in the *Life*.

One of the divergences of the British or Celtic Church from Rome lay in the form of administration of the ordinance and, as Bede tells us in a much-discussed passage,²⁰ Augustine, the missionary of Pope Gregory the Great to Britain, demanded conformity to the Latin model. The precise difference is not stated, but seems to have consisted in single rather than triple immersion, and the omission of the anointing with the chrism or sacred oil.²¹ Trine immersion was directed by an early Roman order (as still in the Greek Church), though the single use was sanctioned for Spain by Gregory himself. The omission of unction was a subject of complaint even some centuries later. The Stowe Missal, possibly dating from the Tenth Century in its oldest part, contains the earliest extant Baptismal Office of the Irish Church. It shows Latin influence and directs trine immersion, with the alternative of aspersion or sprinkling, but its rubric, ordaining the administrator to "descend into the font," ²² affords evidence that immersion was the older and the preferable custom. A logical impulse carried these baptizers of infants further than their modern successors, for there are signs that they conceded the Holy Communion, as was the ancient custom, to the infant neophytes. It is clear that the

18 *Adamnan's Columba*, Book II., ch. ix.

19 *Ibid*, Book I., ch. xxvii.

20 *Ecclesiastical History*, Book II., ch. ii.

21 M'Ewen—*History of Church in Scotland*, I., p. 87; F. E. Warren, B.D.—*The Liturgy and Ritual of the Celtic Church*, 1881, p. 64.

22 Warren, 65, 216.

earlier Celtic Church was Baptist in the immersionist sense, though on the matter of believer's baptism it had, through early corruption, gravely departed from primitive teaching and practice. To infant baptism it had added political or herd baptism, as had the Roman Church.

The breach with apostolic simplicity widened as the Church of Rome became dominant in Scotland, and its teachings and ceremonies tended to the occult and mysterious. It had already degraded the pure and simple ordinance to a magical ritual and overlaid it with accretions.²³ Immersion in mere water after the primitive example was not enough; the water must be consecrated by a solemn ceremonial and, as now sacred, be reserved for further use; exorcism must deliver the child from evil spirits; the use of spittle, salt, oil precede or succeed the administration. Yet, broadly, the Mediæval Church adhered to immersion, and the ecclesiastical statutes of the Aberdeen Synod of the Thirteenth Century are definite upon that head. It was requisite that a suitable font be provided for each parish Church and, covered with a lid, be locked when not in use. Extant examples of these ancient fonts, from the Thirteenth Century downwards, show that their suitability lay in their sufficiency for the immersion of infants.²⁴ Parents might baptize a child in peril of death, using the appointed formula in Latin or in English; but the non-recognition of Gaelic by these statutes—which the Durham Council of 1223 allowed²⁵—exhibits the despotism of

23 The ceremonial additions were numerous, as detailed in Archbishop Hamilton's *Catechism* of 1551:—(1) At the Kirk door the minister uses an exorcism, blowing on the barn; (2) The sign of the cross is made on brow and breast; (3) Salt is put in the mouth; (4) Matthew XIX., 14, is read; (5) Godparents lay hands on the child, repeating Creed and Paternoster; (6) The minister anoints the child's nostrils and ears with spittle. At the font, when the name is given, the devil and his works are renounced on the child's behalf; he is then anointed with oil on the breast and between the shoulders. An inquisition of belief follows, and next the inquiry—Will you be baptized? The sponsors answer, I will, “to signify that na man can be saffit bot be consent of his fre will.” Baptism follows, and the child is anointed with the chrism on the forehead, then clad in a white linen cloth called a Cude, and finally a lighted torch or candle is placed in his hand, betokening the duty of giving the light of a good example.

24 Many of such fonts are described and figured by Mr J. Russell Walker in *Proceedings, Society of Antiquaries, Scotland*, 1887, 246 ff., and others have been rescued since from the debris of ruined Churches.

25 *Statutes of the Scottish Church, 1225-1559*, ed. David Patrick, 30.

the Roman Church in Scotland for the Celtic Church. If the child recovered, what was lacking in the baptism was supplied by the priest at the Church—salt, the anointing, exorcisms—everything usual was to be done beside the font, “except the immersion and the blessing of the water.”²⁶ The water in which the child had been baptized at home by the lay administrator was poured into the fire or brought to the font and the vessel used was burned or devoted to Church purposes. The distinct utterance of the precise words of the baptismal formula was essential, for in them “lies the whole virtue of this sacrament and the salvation of the children.”²⁷ If the priest on close inquiry had a doubt as to whether the layman had used the formula correctly, he was required to baptize the child, saying, “(before the immersion), . . . I baptize thee not if thou art baptized, but if thou art not baptized I baptize thee in the name,” etc. The rules were not, however, uniform throughout Scotland, as by the Constitutions of Bishop Bernham of St. Andrews in 1242 the rites which “precede the immersion,” including exorcism, were not to be used with a child subjected to lay baptism, but the priest was to supply only those that follow. The water of the font became sacrosanct through the blessing, and punishment befel the negligent custodian if misuse occurred, but it was not to be retained for baptisms beyond seven days—that prolonged period being allowed, doubtless, because of the time taken in the *Benedictio Fontis*.²⁸ Sponsorship in baptism created a spiritual affinity which forbade marriage between the god-parents, or between their respective children.

The transition from immersion to pouring or sprinkling shows itself in Archbishop Hamilton's Catechism, which declares:—“In sum countrei thai use to dippe the barne thrise in the watter of the font and in sum countrei thai laive or pouris watter on the barne thrise: quhilk of thir usis be done, it rakkis nocht, for Baptyme is given baith the wais.” A few years later, in 1559, the statutes of the Catholic Church providing for the re-baptism of children who had undergone the heretical baptism of the Reformers, specify only “the

²⁶ *Ibid.*, 32.

²⁷ *Ibid.*, 30.

²⁸ Bishop Dowden—“The Parish Church,” *Scottish Historical Review*, Vol. VII., 248.

“ sprinkling with water ” as the mode, to which, of course, anointing and other rites were to be added. ²⁹

The authority of Calvin was revered by Knox and his fellow-Reformers, and aspersion having been approved by him, it became the mode of the Presbyterian Church of Scotland; yet his colleague, John Craig, in a Catechism published in 1581, is indeterminate. He there presents Baptism as the “ laying on and taking of the water,” the former denoting a death and burial to sin, and the “ taking of againe ” a rising to a new life. “ Laying on ” and “ taking off,” particularly the latter, suggest an immersion. The abandonment of the Scriptural mode was obviously gradual, and while the beginnings of the change are apparent before the Reformation, the true form seems to have lingered into the Seventeenth Century. The first Confession of Faith, 1561, is silent as to mode, though there is no dubiety as to the subject, it being declared that baptism appertains to the infants of the faithful, “ and so we dampne [condemn] the error of the Anabaptistes, “ who deny baptisme to apperteane to children befor thei have “ faith and understanding ”; but after the renunciation of immersion by the Westminster Assembly by 25 votes to 24, the expanded and revised Confession expressly affirms that “ dipping of the person in the water is not necessary: but “ baptism is rightly administered by pouring or sprinkling “ water upon the person.” In re-enacting this document after the Revolution, the Scots Parliament deemed it proper to repeat the misdirection of the Westminster divines. ³⁰

The Lollards have been claimed as Baptists, but it is proper to note the available facts. Wycliffe, to whom immersion or affusion was indifferent, did not go beyond hoping that infant children, dying unbaptized, might be spiritually baptized by Christ and so gain salvation; and the charge made after his death that he denied the validity of infant baptism is refuted by his writings, and is merely one of those vituperative accusations of which the following centuries provide many examples. His followers advanced beyond their leader in the expression of evangelical truth, but

²⁹ *Statutes of Scottish Church*, ed. Patrick, 186.

³⁰ Act, May 26, 1690, ch. 28.

few attained to the apostolic position regarding the sacrament of baptism. In Scotland the Lollards of Kyle in Ayrshire came under the displeasure of the Church dignitaries at the end of the Fifteenth Century, but there is no reference to supposed heretical views on baptism in the thirty-four articles which Knox records³¹ as having been charged against them, nor, so far as can be traced, do the opinions for which the earlier martyrs of that century suffered—Resby at Perth; Craw, a Bohemian, at St. Andrews; and an unnamed witness at Glasgow—involve a different view on the subject from that of the ruling Church. They were evangelicals and reformers, and as such only can we claim special kinship with them.

31 *Knox's Works*, ed. David Laing, Vol. I., p. 8.



II.—BAPTIST WITNESS DURING THE COMMONWEALTH.

REV. JAMES SCOTT, M.A.

THE Reformation of the Scottish Church took place in the year 1560, but it was entirely Presbyterian in its form and Government, and allowed of no toleration whatsoever. It was certainly difficult for the Baptist ideas of toleration, Church independence, and believer's baptism to flourish in such a soil. The difficulty can be appreciated when one recalls the attempt of Robert Browne, the English separatist, to establish Independency in 1584, and how hotly it was resented by the ministers of Edinburgh. Also the result of the sojourn for four years of John Penry, one of the first martyrs of Independency, who cannot have been silent regarding his religious views. There is no trace of any societies having been founded by either Browne or Penry. And if it was difficult for the idea of independency to take hold, we can understand that the other principles for which Baptists contend would not be welcome either. The history of the Scottish Church confirms this, for we do not read of any definite Baptist movement in the latter part of the 16th century. John Knox was opposed to their sentiments. In a letter to his brethren in Scotland he characterised their opinions as "maist horribill and absurd"; and in his lengthy discussion with an English Anabaptist on "Predestination," he is not slow to tell his opponent that his doctrines would not be welcome in the land of the Covenant.

When attempts were made, in the following century, to introduce Baptist principles into Scotland they had to encounter much opposition. Robert Baillie did all in his power to prevent Baptist doctrines reaching the land north of the Tweed. He published in 1647 his famous book on "Anabaptism," and had it circulated in Scotland in the hope of preventing the spread of "this pest." In the same year the Scottish Church issued a declaration against the toleration of sects and sectaries and their liberty of conscience. But notwithstanding the opposition of the Reformers, the truths of

toleration and believer's baptism eventually found their way into Scotland, and those who accepted them formed themselves into societies and churches.

We must regard the 17th century as the time of the commencement of any definite Baptist witness in Scotland. We find the following entry in Nicoll's Diary for 1651:—"I thought good to remember that the names of Protestant and Papist were not now in use, nor have been *these sundry years past*: and in place thereof raise up the names of Covenanters, Anti-Covenanters, Puritans, Roundheads, Separatists, Malignants, Sectaries, Quakers, *Anabaptists*." ¹ Nicoll does not say how far these independent movements had spread, but Pittillok's reference to Gilbert Gardin of Tulliefruskie, who had been excommunicated for his Baptist sentiments in 1642, shows us that their influence had penetrated to isolated parts of the land.

The coming of the English army to Scotland provided favourable opportunities for Baptist teaching, for the Government of the Commonwealth favoured toleration and did much to encourage religious activity. A declaration of 1652 said:—"All possible care shall be used for publishing the Gospel of Christ in all parts of the land, and provision made and allowed to the faithful dispensers thereof, together with such other encouragements as the magistrates may give." This encouragement was not only for those whose conscience obliged them to worship God according to the order of the National Church, but also for "those who shall worship God in any other Gospel way." ² The declaration proved a source of encouragement to those who held Baptist views, but the Presbyterians did not regard it very favourably, as it opened the door to forms of worship other than their own. They denounced the idea of toleration altogether, and looked upon it as a poisonous plant which should never be suffered to take root in a covenanted land; but notwithstanding their opposition, the liberty thus afforded wrought a beneficial change in the relations of the people with their ministers and church courts.

¹ Nicoll, *Diary*, 38, 39.

² *Ibid*, 83.

After Cromwell had fully established himself in Scotland, the army of occupation was quartered in eighteen garrison towns; also in four citadels situated at Perth, Leith, Ayr and Inverness. As there were many Baptists in the English army, it is highly probable there were small Baptist communities in most of the garrison and citadel towns. These early Baptists were noted for their zeal in spreading their religious principles; but as the records of Baptist testimony during the Commonwealth are so scant, we have only been able to trace Baptist societies in some of the principal centres. The story of these Baptist communities reads like a romance, and reveals a steadfastness of courage and a loyalty to conviction which should serve as a noble example to Baptist life of to-day.

We begin with the church at Leith, for it occupies a prominent place in the records, and appears to have been the centre of much religious activity. It owed much of its freedom of action to Major-General Lillburne, who was himself a Baptist, and at that time in command of the army in Scotland. We learn from published correspondence that the church was formed about 1652. A pamphlet of 1653 says that the church met on alternate Sundays at Leith and Edinburgh. Baptisms in these early days took place in the open, and Nicoll in his Diary for 1653 makes mention of these baptismal services: "This year Anabaptists daily increst in this nation, quhair never nane was of befoir, but now many maid oppin professionn thereof and avowed the same, sae that thrice in the week on Monday, Weddinsday, and Fryday, thair were some dippit at Bonnington Mill, betwixt Leith and Edinburgh, both men and women of good rank. Some days there would be sundry hundred persons attending that action and fifteen persons in one day baptised by the Anabaptists."¹ Among these converts was "Lady Craigie-Wallace, a lady in the West Country."² Nicoll's entry is valuable, for it shows that the Baptist message was not confined to any grade of society, and also reveals the courageous zeal that characterised these forerunners of the Baptist Church in Scotland. Lamont informs us that scores of the onlookers were "scandalised" at the scene, but that did not prevent

¹ Nicol, *Diary*, 106.

² Lamont, *Diary*, 54.

those Baptist enthusiasts from carrying out what they believed to be the express command of Christ.

The membership of the Leith church had in it many soldiers belonging to the regiments stationed in Leith and Edinburgh, but the entry in Nicoll's Diary shows that many of the inhabitants had also united with the Baptist fellowship. The presence of so many soldiers in the church brought it into close touch with several of the Baptist churches in England, and thus a friendship sprang up between the Leith congregation and their brethren in England, particularly with those at Hexham and Fenstanton. Some of the chaplains in Scotland belonged to Hexham, and when they went north they were asked to visit the Leith church, and from the records we learn that these brethren acted as shepherds over the flock at Leith in addition to performing their chaplain's duty. This freedom was due to the kindness of General Lillburne.

The church at Hexham first heard of the existence of the Leith congregation through one of their number, Edward Hickhorngill, whom they had ordained and sent as their minister to Scotland in 1652. The General received him graciously and offered him a chaplain's post in the army. While in this position he visited the church at Leith, and was invited by the officers of the church to take the oversight of the flock which, after some hesitation he did. But owing to a change in his views regarding payment for ministerial work, which he had discussed with the brethren at Leith, he resigned his chaplaincy and applied for another post. In a letter to his former church at Hexham he conveyed a request from the General that they send some qualified brother to act as chaplain, as "there were divers honest Scots people about the place that long to be gathered into the same Gospel order with us, but they want a faithful pastor." Douglas thinks this refers to a gathering at Dalkeith, but the movements of the Hexham messenger seem to infer that Leith was intended. The church at Hexham immediately sent Thomas Stackhouse, who was welcomed by the Commander and the Baptist friends. He ministered for a while to the Leith church, and then

returned for a visit to Hexham, bearing with him a letter from the Leith congregation, the first communication on record between the two Churches.¹

Hickhorngill proved a great disappointment, for after his resignation from the ministry he seems to have declined until he practically lost all interest in religious matters. Mr Stackhouse was greatly troubled, and in a letter refers to Hickhorngill as a "desperate atheist," "wicked and blasphemous." "who troubles all who have the welfare of Zion."² The brethren, doubtless, felt the young man's defection very keenly, because it afforded their opponents an opportunity of taunting them with failure and disloyalty. They did not sit down under the disappointment, however, but at once dealt with the situation wisely and prayerfully. The Leith church excommunicated the transgressor from their fellowship, and Hexham sent him a letter of kindly admonition. The discipline was instrumental in restoring the erring one to repentance; and in a letter from Perth, whither he had been sent as an officer, he conveyed the news of his restoration to the Hexham church. The communication of the Baptists in Leith with those of similar faith in England must have been a source of encouragement and inspiration to them, especially when their teaching was so much opposed and ridiculed. George Fox came into contact with some of the Baptists of Leith, but it is evident that his Quaker teaching was not acceptable to them, for he characterised them as "rude."³

Having dealt with the history of the church at Leith, let us enquire how far the Baptist witness penetrated to other parts of Scotland. There were certainly several in Edinburgh who subscribed to Baptist teaching. As far back as October, 1651, it was affirmed at a ministers' meeting in Edinburgh that some of the elders present gave it as their opinion that "children should not receive baptism till they could give a confession of their faith." There is no record of these Baptist sympathisers having a separate meeting at that early

1 *Records of Hexham and Fenstanton Churches*, 291, 307.

2 *Ibid.*, 330.

3 *Fox, Journal*, 400.

date, but two years later the Baptist Church at Leith met every alternate Sunday at the Tolbooth in Edinburgh,¹ and this arrangement must have been made for the benefit of their followers who resided in Edinburgh, though there is no record of a separate church organisation. Several of the State public officials were of Baptist judgment, and these may have worshipped at the services provided by the Leith church.

There was also a Baptist community in Perth, for a postscript to Mr Hickhorngill's letter to Hexham in 1653 speaks of the "brethren of that place being in good health."² General Overton was Governor of Perth for a while, and being a convinced Baptist, we may be sure he would give every encouragement for the fostering of Baptist principles. Hickhorngill was a lieutenant, and since he was formerly a chaplain it is possible that he acted also in a ministerial capacity. Foxe also met some of the Baptists of Perth, but he had no sympathy with their views, for he speaks of them as "janglers and disputers."³

In the county of Fife we find a few traces of Baptist activity. Lamont informs us that in 1652 at Cupar, where Colonel Fairfax's regiment was stationed, Mr Brown, the chaplain, preached the gospel and baptized several of the soldiers in the river Eden.⁴ Another bit of evidence comes from the Cupar Kirk Session Records for 1658, in which we read that "Christina Myllar was excommunicated for persisting in Anabaptism and other errors."

From Fife we go across to Ayr, where Cromwell erected one of his famous citadels, the remains of which can still be seen. A certain Captain Spence had gathered twenty-three privates and Corporals belonging to his Company and formed them into a Baptist Society, which may have met in the fort and received the ministry either of the chaplain or other Baptist officer.

In Aberdeen there was much Baptist activity. Bishop Burnet in his "History of His Own Time" refers to their

1 Douglas, *History of Northern Baptist Churches* 37.

2 *Ibid*, 38.

3 Fox, *Journal*, 406.

4 Lamont, *Diary*, 49.

coming in the days of his boyhood. He says—"I can remember well three regiments coming to Aberdeen. There was an order and discipline and a face of gravity and piety in them which amazed all people. Most of them were Independents and Anabaptists; they were all gifted men, and preached as they were moved." Samuel Oates, the celebrated English preacher, was chaplain at Aberdeen, and there is no doubt that his work helped the Baptist cause not only in the granite city, but in the surrounding district, for Pittillok informs us that "John Forbes, minister of Kincardine, declared himself a Baptist," also William Youngson, minister of Durris; and these may have gathered several Baptist adherents around them.¹

There are a few references to Baptist teaching in the more rural and scattered districts of the land. Lamont refers to a "Lady Craigie-Wallace in the west country" as being among the candidates for baptism at Leith in 1653. What influence lay behind this noble lady's decision we are not told, but it shews that Baptist doctrines had travelled far afield and had found supporters in the most isolated parts. In 1615 we read that "Alex. Cornwall, minister of Linlithgow, baptized old people, for which he was under sentence of excommunication." "Also one called Thomas Charteris of Stonehouse, who maintained Anabaptist doctrines, and would not baptize infants."² Before going to Stonehouse, Charteris had been a chaplain in Edinburgh, where he may have met some of the English Baptists and adopted Baptist sentiments. He obtained from the English commissioner the rich living of Kilbride parish, where he formed a congregation of about 30 followers. There is a letter in the Hexham Records to one of their number stationed at Jedburgh, Edward Limburgh, who we suppose must have been a soldier on garrison duty.³ There seem also to have been Baptists as far north as Sutherlandshire, for we read of a letter being written to the "soldiers in the garrison at Holmdell (Helmsdale), in Sutherlandshire, by William Packer, to which a reply was written in 1656 by 'Jonas Dell, Soldier, in opposition to those dipping themselves in water.'"

1 Pittillok, *Hammer of Persecution*.

2 Nicoll, *Diary*, 94.

3 *Hexham and Fenstanton Records*, 301.

We have already spoken of the zeal of the Scottish Baptists in propagating their teaching and the measure of success that attended their efforts; but they did not confine their work to preaching, for they began to use the Press. They published at Leith in March, 1653, two pamphlets bound in one, namely, "The Baptist Confession of Faith," which had been published in London in 1644, and "Heart Bleedings for Professor's Abominations" a London publication of 1651. The pamphlet on the title page disclaims the name "Anabaptist," and gives the reason for the publication, "vindication of the truth and information of the ignorant."

The appointment of Oliver Cromwell as Lord Protector caused a serious division in the ranks of the Scottish Baptists, for many of them cherished Republican views, and these assumed an attitude of opposition to Cromwell. Several of the Leith friends were Republicans, and the movement extended to Ayr and Aberdeen. Letters of a seditious nature passed between leading Baptist officers, and clandestine meetings were arranged and held. Cromwell instituted a system of espionage, and through the vigilance of the intelligence officers several seditious letters were intercepted and the guilty ones punished by dismissal and imprisonment. Several Baptist officers were implicated in sedition, including General Overton, Major Holmes, Major Harrison, Major Bramston, Captain Hedworth, and Mr Samuel Oates (chaplain).

The trouble that led to the imprisonment of so many Baptist officers evidently caused great heart-searchings amongst the members of the various churches, for a pamphlet was published on behalf of the "Rebaptized churches at St Johnstones, Leith and Edinburgh," containing an address to the Protector "for their vindication from having any hand in the late design of some officers against your Highness." It was printed at Edinburgh in 1655 under the title of "The Humble Address of the baptized churches consisting of officers, soldiers and others walking in Gospel order at Leith, Edinburgh, and St. Johnstones." Fifteen signatures are appended, none of whom had signed the earlier publication.¹ None of the printed copies of the address have

1 Firth, *Last Years of Protectorate*, 242, footnote.

been preserved, but it is preserved in full in the Clarke Manuscripts. Another letter appeared shortly after this, and was evidently intended as a reply. It was drawn up by Major Bramston, who was a member of the Republican party, and bore the title, "Reasons Against Communion with Those who signed the Address." It is also preserved in the Clarke Papers.¹

The violent opposition of these Baptist officers to his assumption of supreme power led Cromwell to adopt severe measures against them by which the whole Baptist community suffered. In 1658 Cromwell ordered the Council in Scotland to "see that no Baptist holds any office of trust, nor practises at law, nor keeps a school."² General Monk had no sympathy with the Baptists, and the Protector's ordinance gave him the opportunity of getting rid of them. Guizot says that Monk, "armed with the power of a conqueror, used it with severity. The Anabaptists were repressed: the Presbyterians received full liberty to exercise their worship."³ Though the loyal members of the Baptist churches had pledged their allegiance to the Protector it seems to have made no difference, for they came under the ban of the ordinance of 1658. General Monk purged the army of Baptist officers, and secured them in Tantallon Castle, and those in public positions were dismissed.⁴ Needless to say, the opponents of the Baptist cause gave Monk every assistance. Robert Pittillok, writing in 1659, gives a graphic account of what the Baptists in Scotland had to endure:—

"There was but one Commissary for Ecclesiastical affairs of the Baptist judgment, Mr Claude Hamilton, who was first removed from Edinburgh to Striveling (Stirling), and thereafter driven from all. Mr Dundas, supervisor to the messengers, a Baptist, was likewise removed without fault. There was but one sheriff clerk and keeper of seassings (sasines) a Baptist in all Scotland, Mr Archibald Weir; and he was pursued as a drunkard (albeit innocent and of a blameless conversation) and a contemner of ordinances; under which suffering in the grief of the spirit he died. There was but one Clerk to the Peace of this judgment, Mr Alex. Dick, and he was forced to part with the interest he had in the

¹ *Ibid*, 238.

² *State Papers Domestic*, 1658, 61.

³ Guizot, *Life of Monk*.

⁴ Heath, *Chronicle*, 431.

Clerkship of the Commissariat of Haddington. There was but one schoolmaster of this judgment, Mr David Dick, and he was forced to go to England to purchase a livelihood, where in his grief he died at Newcastle. There was but one Collector for the public, Mr James Lindsay, of this judgment, and he was laid aside.

“Concerning ministers and such as were students of divinity and their relations, this was the consequence; Mr Rue’s (Row) wife, a woman of a thousand for eminence in piety, of the Baptist judgment, overwhelmed with grief, died under the burden. Mr Meinzie returned to his old practice. Mr Youngstone had another minister put in his place by his lord patron; whereupon he was forced to sell a little inheritance he had, and thereafter died of grief. He hath not only secluded these, but also declared in presence of several witnesses, Gilbert Gardin of Tullyfruskie and William Dundas, late supervisor to the messengers (both Baptists) incapable of any place whatsoever; of whom the first is known to be pious and of a blameless conversation, who merely for conscience sake about seventeen years since suffered the sentence of excommunication by the national ministry in Scotland; and since for the same cause close imprisonment by their power above a year’s space and a half. The other was in office six or seven years formerly without being questioned for ignorance, negligence, or infidelity of office, or blame in his consecration to this day, albeit he be likewise excommunicated for following the light of his conscience.”¹

Such stern measures had a very serious effect upon the scattered Baptist communities and left them in a feeble condition. But though depleted in numbers they held tenaciously to their convictions, for we find them in July, 1659, taking part in a petition to Parliament for toleration in matters of religion, which contained two hundred signatures, one of the last public actions of the Baptists before the army left Edinburgh. The petition was not successful, but one cannot help but admire their attempt to obtain religious freedom, as well as the unselfishness of their motive, for they petitioned not only for themselves, but for “several others in this nation.”²

The closing years of the Protectorate and the opening years of the Restoration must have been an anxious time for the Scottish Baptists. The Protectorate army left Edinburgh in November, 1659, which would deplete the Baptist churches of all their soldier members. The monarchy was restored in

¹ Pittillok, *Hammer of Persecution*.

² Nicoll, *Diary*, 244.

1660, and after that event active Baptist life in Scotland disappears. Several reasons might be adduced to account for this. First of all, the Baptists in Scotland during the Commonwealth were comparatively few in number. The bulk of the members were soldiers in the army, and when these were transferred few were left to carry on the witness. Then the measures taken against them were most rigorous. Cromwell gave them a measure of encouragement at the first, but latterly opposed and persecuted them. Referring to this, Pittillok says:—"There were thousands in Scotland separated from the national church who would have jeopardised their lives for the godly in England if they had met with that freedom and that encouragement which justly they expected when the English came to Scotland." When General Monk returned to the Scottish Command in 1654 he repressed the Baptists and dismissed numbers of them from the army; but the measures of Charles II. were sterner still. On 2nd January, 1661, proclamation was made at the market crosses of the royal burghs against Quakers and Anabaptists "to apprehend any such persons as shall frequent such meetings," and in 1662 it was ordered that the parents of "any child unbaptized after thirty days" should be subject to heavy fines. As an encouragement to the sheriffs they were allowed to pocket the fines thus imposed. The result of these extreme measures was to drive many Baptists from the country and to make others renounce their beliefs. Their scattered condition was also against them. Had some kind of union been possible, with meetings at intervals for mutual help, it might have held them together for a longer period. The lack of pastors and leaders was another drawback; they were as "sheep not having any shepherd."

The Baptist movement in the 17th century was of comparatively short duration, but nevertheless it was not altogether fruitless. Of that period Kirkton writes:- "I believe there were more souls converted in that short period than in any other season since the Reformation. At the King's return every parish had a minister, every village a school, and every family almost had a Bible, for in most of the villages the children could read the Scriptures." The work of the Baptist

communities doubtless contributed to this revival. And a recent Presbyterian writer said that during the Commonwealth "the church suffered little more than formal disturbance; she enjoyed spiritual freedom and experienced a peaceful revival of religion." Evangelistic zeal was a characteristic of these Baptist pioneers, and the evidence shews that they proclaimed the gospel wherever they went; and while the Scots people as a whole did not accept their ideas of independence and believers' baptism they nevertheless received spiritual and other blessings through them. Cromwell's Baptist soldiers and officers were interested not only in the religious life of the people, but also in education, justice, and civic improvement. Concerning the justice of the English rule a contemporary writes:—"The English were more indulgent to the Scots than the Scots were to their own countrymen and neighbours, and they have filled up the rooms of justice courts with very honest clerks." ¹ When one adds the foregoing to Bishop Burnet's testimony to the gravity and piety of the Baptist soldiers it makes a striking tribute to the Baptist work and witness of the Commonwealth period.

1 Fittis, *Perthshire Miscellany*.

III.—THE NEW DAWN AND RISE OF “SCOTCH” BAPTISTS.

PERCIVAL WAUGH.

1.—THE VACANT YEARS.

THE departure of the Commonwealth troops from Scotland on New Year's Day, 1660, emptied the few Baptist Churches of their leading members, and the native element remaining was so scant that the Churches entirely disappeared. Even previously some of the leaders were lost to them—imprisoned in Tantallon Castle. Although Col. Abraham Holmes, who had signed the Leith Confession of 1653, was a Commissioner for the County of Edinburgh for the levy of a Parliamentary impost in January, 1659, and had been one of the officers joining with Monk in May in a request to Fleetwood to maintain the public liberties and to advance the godly regardless of party, yet a few months later Monk cancelled his commission. The first Scots Parliament of Charles II. quickly launched its lightnings against the Anabaptists by an Act of 22nd January, 1661, coupling them with Quakers and Fifth Monarchy men. Their meetings were banned and officers of the law were commanded to search for and apprehend all frequenters of such. The Covenanters who had so bitterly resented the toleration of the worship of “sectaries” by Cromwell now became themselves the victims of a relentless persecution for conscience sake; and, submerged beneath the seething tyrannies of the time, the story of our brethren presents only a few unconnected incidents.

A native Baptist comes to view at her death in November, 1663. This was Lady Craigie Wallace, Christina Pringle, a daughter of Pringle of Stichill and widow of Hew Wallace, younger of Craigie, in the Parish of Auchinleck.¹ Her title was only a customary one, as her husband predeceased his

1 See pp. 26, 30.

father, with whom, indeed, he had been so much at variance that his mental balance was affected, and she had had to defend him and herself from a charge of robbery made by his father. Her Christian testimony was maintained to the end, as recorded by Walter Pringle of Greenknowe in noting her death:—"My sister Craigie expressed unto me her assurance of mercy and salvation thro' Jesus Christ." ¹

The rising that culminated in the battle of the Pentland Hills, to which the Covenanters were goaded in November, 1666, brings into question a name of ill-repute. Col. Thomas Blood, "as gallant and hardy a villain as ever herded with the sneaking sect of the Anabaptists," in the choice wording of a contemporary, and five years later notorious for his audacious attempt to steal the Crown, was frequently associated with Baptists, but he was tortuous. He was an irrepressible plotter, and it is said that he was "among the Scotch rebels last winter," ² and was present at the battle of Rullion Green. His name does not appear in any of the several accounts of the fifteen days' rebellion, and Dr. M'Crie declares that the statement is made without good grounds. ³ Blood was a fugitive, and his presence at Pentland is not altogether improbable. If there, he escaped arrest. A mention of Anabaptists in connection with the insurrection in a letter detailing its progress need not imply that any were there:—"The Scotch mutineers, being betwixt Anabaptists and Presbyterians, are called the waggoners." ⁴ It rather figures the political standing of the insurgents as between the two groups opposed to the Government, and hints that they are like Issachar, an ass between two burdens.

The frequent raids on Covenanting conventicles and the pursuit of those who forbore to attend the Parish Church and

¹ *Memoirs*, December 3, 1663.

² *Cal. State Papers*, Dom. 1667, 1; *Carte's Life of Duke of Ormonde*, ii., 421.

³ *Life of Wm. Veitch*, 137.

Blood is described as a Baptist Colonel in *Baptist Historical Trans.*, i., 155 ff. In *Famous Trials of History*, 1926, p. 49-59, the Earl of Birkenhead accepts the view that he was present at the battle of the Pentland Hills, classes him as a determined and consistent Presbyterian, and approves the prevalent belief that he was a Government spy.

⁴ *Cal. State Papers*, Dom. 1666-7, 299.

the ministry of the Episcopal "curates" must have involved the seizure of others in quest of spiritual food besides the Presbyterians. Among those seized in a strict search in Edinburgh in September, 1684, was one of our brethren, "Thomas London, the Anabaptist," obviously well-known in the city when an eminent judge so describes him.¹ He had been an officer under Lambert, and, at Newcastle in the end of 1659, was a signatory with others to a letter to Monk, then marching on London, remonstrating against a delay which they thought hazarded the lives of their brethren in England. Some years later he is found preventing a frenzied man, Sir James Standsfield, from throwing himself out of a window at the Netherbow Port of Edinburgh, and in 1688 he was one of the jury at the trial of Standsfield's son for the murder of his father. He is then described as a merchant.

The origin of the Church at Bridlington in Yorkshire is credited to Scotland, through the enforced visit of a farmer who had gone to London for baptism, and on his return was storm-stayed in Bridlington Bay. There he met Robert Prudom, a gentleman of property, and communicated his convictions, which Prudom was led to share. The latter won others, and founded a Church of 25 members in 1698.² The fortuitous advent and happy influence of this undiscovered Baptist carry the elements of exalted romance.

Of a different character is a record of some twenty years later. Thomas Lawrie, a Presbyterian minister from Scotland, having been baptized and become a member of the Spitalfields Church, came under the notice of the London Baptist ministers in 1715, producing his certificates of licence, etc. They heard him preach and approved of his Gospel knowledge. His "Scotch pronunciation" not recommending him for an engagement in the South, they proposed that he should return to Scotland, where he averred several other ministers were of his mind on baptism, that there, "where none had been heard of who had openly professed it," he might

¹ Fountainhall's Decisions, 1, 304.

² *Baptist Magazine* 1821, 196; C. E. Shipley, *Baptists of Yorkshire*, 63.

promote the doctrine.¹ An illness which seized him at the time prevented the plan from being carried out, and nothing more of the affair is known. The case assumes a sinister aspect, however, when it is found that a Thomas Lawrie, M.A., minister of Closeburn, had been deposed for immorality, "with very aggravating circumstances," Wodrow states, in 1710, despite which he continued preaching in the district for some years, the Abjuration oath being his special aversion. Lawrie's opportune illness seems to have delivered Scotland and the Baptist cause from the intrigues of a deceiver.

The Presbyterian feeling during the period under review, while strongly denunciatory of the Romish view of the fate of unbaptized infants and also of the necessity of baptism to salvation, did not altogether shake itself free from the traditional belief in its mystic virtue. The haste for baptism after birth, sometimes within a few hours, discovers a lingering impression—to put it no higher—that a definite spiritual benefit was inseparable from the administration. It was not a gratuitous administration. Baptism dues were part of the stipend of the schoolmaster or the session-clerk.

2. THE CHURCH AT KEISS.

Some ninety years measure the gap between the eclipse of the Baptist order at the close of the Commonwealth period and its reappearance in the middle of the Eighteenth Century. It was inevitable that thinking men of spiritual character should find their way back to New Testament principles, and endeavour to harmonise practice with conviction. The *differentia* of the return is that it should have appeared in the extreme North and that a gentleman of title, Sir William Sinclair of Dunbeath, should have been the apostle of the revived order. The predispositions were not favourable. His father, Sir James, who had been created a baronet in 1704 and had sat in the Scots Parliament, had twice come under the lash of the Court of Session for the illegal exercise of the power of "pit and gallows" possessed by the owner of a barony, and association with the army on Sir William's part did not promise well for a Christian life. But heredity and environment were defeated. The precise facts have not been

¹ Crosby, *History of English Baptists*, iv., 123. Ivimey, *History of English Baptists*, iii., 119.

ascertained, but the probabilities are that while on military duty in England Sir William met Baptist brethren, the great change in his life took place, and he professed his faith by being baptized. The place of his baptism is supposed to have been London, but no record of the act has been traced; and the register of the baptisms at the Barbican, where a baptistery for the use of many of the London Churches had been provided in 1716, does not, after 1722, give the names of the candidates, but only their number and the administrator. The records of the Church now at the Metropolitan Tabernacle, which superintended another public baptistery of the period, also afford no clue, nor do those of the ancient Church at Portsmouth, where he is said to have served with his regiment.

Sir James died in 1742. When Sir William settled on his estate at Keiss in Caithness, he bore witness to the Gospel he had embraced, preached to his tenants and neighbours, and formed a Church of believers who had also confessed their faith in baptism. The traditional date of the founding of the Church is New Year's Day, 1750. The old castle of Keiss had become ruinous, and a new residence had been built a stone's throw away.¹ This Sir William enlarged or reconstructed in 1754. Tradition bears that the Church met in the old castle in a vaulted room now open to the winds of heaven. The house of Keiss is the more likely place while Sir William remained in the North, but on his departure after the financial troubles had come which necessitated the sale of Dunbeath as well as Keiss, then, doubtless, the stricken brethren gathered in the crumbling ruins. In like quarters did the early Independents of Westray, who developed into Baptists, find shelter forty years later when denied a site for a place of worship.

The activity of Sir William Sinclair in declaring the message of life and fostering a new Church different from official Presbyterianism and aristocratic but inhibited Episcopalianism scandalised the landed gentry of his county. They could applaud his zeal and intrepidity when he seized and delivered over to the authorities a dangerous bandit in

1. The castle was described in 1700 as ruinous, but in 1726 as having "at the side of it a convenient house lately built, both in repair." Macfarlane's *Geographical Collns.*, i., 159.

the Parish of Watten who preyed upon the district, but the irruption of a layman of rank into the barred realm of religion, and in such a form, was fantastic and reprehensible. The Bishop of the diocese, Robert Forbes, who visited his house in August, 1762, spares him a sneer as the Preaching Knight, yet, despite the prejudiced description, one can discern the abandon and ardour of the servant of souls:—"A wrong-headed man confessedly by all who know him best, for he has taken up that odd way of strolling about and preaching without commission or appointment of any man or any set of men whatsoever, and vents the wildest and most extravagant notions that were ever hatched in the most disordered brain." 2 Lady Sinclair, one of the Episcopal flock, was in failing health, due, according to the Bishop, to her "husband's unaccountable ways of doing," but more probably to the worries of finance that were closing in on him; but the offence that came under the Bishop's notice was the serious one of the keeping of his seat by Sir William when a grace was offered over a "dram" at her Ladyship's bedside. The Bishop spent one hour at Keiss, during which he drank both tea and the dram, and with them he drank to the full the "shocking narratives" poured into his ears by the shocked lairds of the district.

The charge of entertaining "extravagant notions" was not altogether without some basis. Sir William read his New Testament to purpose and perhaps not always with a discriminating judgment. The Passover had preceded the institution of the Supper by the Lord, and so this feast must be retained in the celebration. The Lord washed the feet of his disciples, and this act also was deemed obligatory. A Love Feast was observed by the early Church, and this, less disputably, was continued. Independent thought has its pitfalls for one's self as well as its reactions on others. Sir William stepped aside from the Churches around him not only in the sacrament of baptism, but also in the sacrament of the Supper by attending to it each Lord's Day, in contrast with the very infrequent observance of the time, and food for censure was abundant. He went further in an amazing

2. *Journals*, ed. J. B. Craven, 207.

development for the period, for he prepared for the little Church, and published in 1751, a collection of sixty Hymns and Spiritual Songs of his own composition. They are copious in Scripture figure and phrase, but lacking in poetic expression, and at times are bizarre and halting; yet they reveal a soul rejoicing and praiseful. This collection has the distinction of being the first, or almost the first, hymn-book produced in Scotland for a Protestant congregation.³ The Church in that day numbered some thirty members, but the only names that have come down to us are those of his land-steward, John Budge, and his wife, whom he immersed. A parish minister writing some forty years later describes him as a zealous Anabaptist and as having made some proselytes among his tenants, while another favours his readers with the soothing assurance that this form of Anabaptism "never" was accompanied with any sort of outrage, wildness, or "violence in its professors."⁴

The pressure of narrow resources drove Sir William from his patrimony in 1763; and in leaving he committed the care of the Church to John Budge. Debt had burdened the Keiss Estate from his father's time, and his own outlays in rebuilding the mansion-house, in which there was an "elegant stair and cupola," finally crippled him, and it was not "completely finished."⁵ Edinburgh now became his home, and there he came in contact with John Glas and Robert Sandeman, and worshipped for a time with them, but doctrinal differences prevented a union. There is no extant evidence that he came into touch with the Scotch Baptists who formed the first Church there two years later. He died early in December, 1768, and was buried in Lord Macleod's grave in the Canongate Churchyard.

The story of the Church becomes fragmentary after its founder's departure. He addressed it in affectionate terms from Edinburgh in January, 1764, and mentioned that he had as yet no fit opportunity of preaching the Word save once, and he cherished the hope of being restored to its fellowship. John Budge, who was leader but apparently not called to the

3. See Julian, *Dict. of Hymnology*.

4. *Old Statistical Account*, viii., 154.

5. *Ibid.*, x., 7.

pastorate, visited the Capital in the early part of 1790, and had fellowship with a small company pastored by Dr. Robert Walker, who had been one of the founders of the first Church, there, and the latter, writing to him after his return, prays that the Keiss Church "may continue to enjoy the Lord's comfortable presence." Through this connection probably, the Church accepted the practice of not celebrating the Lord's Supper unless a Pastor was present to administer it, a fact noted by James Haldane when on his first tour. He preached at Freswick on 5th October, 1797, and records the presence in the neighbourhood of a small society professing Baptist principles—the parish minister a few years before had placed the number at "about half a dozen"—formed into a Church by means of Sir William Sinclair, and adds that they had been without a Pastor and without the dispensation of divine ordinances since his death; they met on the Lord's Day for reading the Scriptures and for prayer; those desirous of baptism went to Edinburgh for that purpose. He speaks well of their leading men whom he met as appearing to be godly persons.⁶

The oversight of the Church was carried on by John Budge until his death about 1800, and the leadership then fell to Donald Inrig, who died in 1831, and he was seconded by Andrew Rugg. Alexander Bain aided them in their later years and continued the leadership. In the meantime the deprivation of ordinances was overcome through the itineration of Edward Mackay, the founder of the Church at Thurso, who, supported at first by the Scotch Baptist Churches and later by the Home Mission, visited the Caithness Churches at Ratter, Wick, and Keiss. In 1836 a Parliamentary inquiry into religious instruction brought out the facts that the membership was about 20 and was drawn from cottars, fishermen, and the like—"not many noble" had followed the example of the founder—that it met in a building partly of stone and partly of turf, built by the people themselves about forty years before, which had cost £5. It held a congregation

⁶ *Journal of a Tour, 1767, 73.* The Church was affectionately addressed in 1800 by letter from brethren in Newcastle and Sunderland; and in 1803 John Campbell, accompanying James Haldane on his third tour of the north, sought out the Church, and found it to consist of "about twenty."

of 80, and the ordinary attendances ranged from 30 to 60; they had no minister, but when Mr Mackay visited four or five times a year the Communion was observed, and at his preachings the attendance so overcrowded the house that the congregation had to take to the open-air and sometimes even to shelter among the rocks! After Mr Mackay's death in 1845, Robert C. Sowerby, another representative of the Home Mission, visited the Church from 1851 from his station at Wick, but the first settled Pastor in Keiss after the founder was the venerated James Scott, who was placed there in 1860, and was the instrument of widespread blessing to the county.

3. THE RISE OF THE "SCOTCH" BAPTISTS.

The Baptist denomination in Scotland which spread through the land and into England was a purely native growth. It was original, and borrowed nothing of doctrine or of order from the Churches of the like faith that had long existed across the Border. Its distinctive marks were concerned with Church government and usage, and there was no divergence from the English brethren in evangelical doctrine; but its specialties won it the name of "Scotch Baptist" to distinguish its Churches from those subsequently formed on the English model. The origin of its earliest Church, which became the Mother Church, is clearly traced to a conversation between two friends. "What do you think of the subject of baptism?" asked Robert Carmichael of Archibald M'Lean in Glasgow in 1763. M'Lean had not considered it, and it was agreed that both should investigate. Mr Carmichael had been a minister of the Anti-Burgher section of the Secession Church at Coupar-Angus and, adopting the views of John Glas that Christ's Kingdom was a purely spiritual one, a National Church unwarranted under the New Testament, and a society or Church of believers was self-ruling, he left the Anti-Burghers and was the same year, 1762, appointed one of the Pastors of the Glasite Church in Glasgow. Mr M'Lean, a printer and bookseller in Glasgow, about the same time and on the same grounds left the Established Church of Scotland and joined the same body, but within a year both quitted the Glasites owing to an injustice, as they deemed it, having been committed in a case of discipline. Soon after the conversation

mentioned Mr Carmichael removed to Edinburgh to minister to an Independent body. "Unfinished questions," said Cobden, "have no pity on the repose of nations"; and the unfinished question of baptism perturbed Carmichael, who wrote to M'Lean in June, 1764, for his conclusions. The latter replied on 2nd July, expressing the distinct conviction that the ordinance was reserved for believers and that the mode was immersion. His judgment was formed on a consecutive study of the New Testament, without the aid of any other Baptist writing. Admitting much of the force of the argument, Carmichael was still unconvinced, and while in this state baptized the infant child of a colleague. Doctrinal conditions in the Church to which he ministered proved unsatisfactory; and in May, 1765, Carmichael withdrew, with seven others, among whom was Dr. Robert Walker. A place of worship for this small company was secured by Dr. Walker from the Incorporation of Hammermen in the historic Magdalene Chapel in the Cowgate, from Whitsunday at a rent of £8. Here two centuries before John Craig, the colleague of Knox, had preached in Latin because he had lost the use of his native tongue through long exile.

Carmichael's convictions ripened quickly, and he taught the Scriptural doctrine of baptism. Five of the seven who had left the Independent Church with him followed him in this also. The question now arose as to where they could receive baptism. They had no knowledge of any Baptist in Scotland; Sir William Sinclair was in fact resident in Edinburgh, but they did not know him as such. Dr. Gill of London was written to in June and urged to visit Edinburgh and baptize the group and inaugurate the Church they were forming, but, unable to do so, he referred them to David Fernie, a native of Fife, who exercised a wide ministry in Northumberland and Durham. A new application to Dr. Gill had the same result, but he invited Carmichael to come to London for the purpose. He did so, preached in Dr. Gill's Church on arrival, was baptized by him in the public baptistery in the meeting-house at the Barbican on 9th October, 1765, in the presence of a company numbering six hundred, among whom were many Independent and Baptist ministers. The event created much interest, and a rude attack in a newspaper led Dr. Gill to print the sermon he had preached from I. John, v. 3, his heads

being:—1, Water baptism is a command of Christ; 2, being a command, it ought to be obeyed; 3, it is a command not grievous. A war of pamphlets followed. Dr. Gill was attacked by Henry Mayo, an Independent minister at Wapping and afterwards a tutor at Homerton Academy, who in turn was trenchantly assailed by Thomas Randall under the *nom de plume* of Philalethes. The excitement so grew, says Philalethes, that “every ranting, noisy tippling-house and every drunken taproom have been filled with the controversy of baptism.”

On Mr Carmichael’s return to Edinburgh, he baptized the five adherents referred to and on 25th November two others in the Water of Leith, close to Canonmills.¹ The Church would now be formed with Mr Carmichael as Pastor, and its place of meeting was the Magdalene Chapel, already leased, and here the new denomination was initiated.² Mr M’Lean, being resident in Glasgow, was not baptized until some weeks later, and while in Edinburgh for the purpose was induced to reply to John Glas’s work on Infant Baptism. This appeared in 1767 and awakened inquiry. A year later he settled in the Capital as Corrector of the Press in Messrs Donaldson’s printing establishment, and in June 1768, he was chosen as colleague to Mr Carmichael. The pleasant episode of a visit of brethren from Hexham and Newcastle, as had occurred more than a century before when the Commonwealth Church existed, cheered the newly-formed Church. Messrs David Fernie and William Angus bore a fraternal message, and carried back an equally cordial reply.

The interest aroused by the publications on baptism led to the acceptance of Scriptural principles in different cities, and persons came from Glasgow, Dundee, Montrose and other towns to be baptized. These became members of the Edinburgh Church, and their gatherings were accounted branches

1 *Scots Magazine*, 1765, p. 614—The names of the five were:—Dr. Robert Walker and Mrs Walker, Joseph Strachan, Elizabeth Brown, and Margaret Harley. The other two were apparently Joseph Wainwright and J. Harlaw.

2 Presbyterianism as the national religion of Scotland began here. The first General Assembly of the Church of Scotland met in the Magdalene Chapel in 1560, with John Knox in the chair; and the Assembly of 1578, again meeting there, decreed that the “lordlie name and authoritie (or Bishop) be banished from the Kirk of God.” Thus, two denominations in effect originated in this place.

of such until a Church in their own locality was organised. Dundee was the first of these, and at earnest solicitation Mr Carmichael was settled there in May, 1769, Dr. Walker becoming a Pastor with Mr M'Lean in Edinburgh. But the fair promise soon passed and discouragement arose; Mr Carmichael's health failed, and he was recalled to Edinburgh, where he died in March, 1774.

In the meantime converts from Glasgow had been baptized and added to the Mother Church in 1769, and in the beginning of the following year they were reinforced by several others in that city, and Mr M'Lean baptized them in the Clyde near the Herd's house on the Green. The first person to receive Scriptural baptism in Glasgow was Mrs Mary Munro or Stuart, wife of Neil Stuart, a wright, who had evidently been baptized previously in Edinburgh, as he was elected a Pastor at this time, the Church being set in order by Mr M'Lean. This occurred on 15th and 16th March, 1770,³ and the first place of meeting was in the High Street. George Begg was shortly afterwards added to the pastorate. In the autumn following a small Church in Montrose embraced Baptist views, but being largely of Glasite sentiment, hesitated to surrender their peculiar doctrines; they ultimately did so and Mr M'Lean immersed them, seven men and two women, in the River Esk, and Mr Carmichael expounded the Christian doctrine of the subject.⁴ The Church was organised at the same time, John Greig being appointed Elder, and later, David Mill and Thomas Wren; it continued for twenty years, but declined and was dissolved. A successor formed in 1805 had a like fate; it endured for about fifty years, but we are not represented in Montrose to-day.

The progress and prosperity which had hitherto marked the Edinburgh Church was now broken by two divisions. The first was in part caused by an undervaluation of the pastoral office by the separatists, who anticipated the tenets of the Plymouth brethren of later days in holding that teaching, ruling, and the dispensing of ordinances belonged to the brethren in common; the second in the end of 1774 had more

³ *Glasgow Journal*, 15-22 March, 1770.

⁴ *Scots Magazine*, September, 1770.

serious effects, as it carried away Dr. Walker and entailed the loss of the meeting place, and for over two years the diminished Church met in Mr M'Lean's private house. A reunion then took place, in connection with which we have the first record of the exchange of the kiss of charity, but unhappily the harmony did not continue long, and Dr. Walker again withdrew with three or four others on a question of discipline, and he died in November, 1791. The Church owed him much, for, as the only person of means among the members, he had borne the larger part of the expenses. Notwithstanding their differences, Mr M'Lean was able to say after his death that "his memory is still dear to him who was so long happy in him as a colleague."

The Churches were from the beginning founded on the independent and congregational principle; each was autonomous and conducted its affairs without external interference. Yet a bond of union based on their common faith and common order held them together; they formed a free fellowship of brotherly love. Their congregationalism was one of the chief lessons Carmichael and M'Lean had learned from John Glas's "Testimony of the King of Martyrs." A departure from evangelical doctrine or from common practice built on apostolic example snapped the unproclaimed connexion, and the Edinburgh Church, as the parent body, under Father M'Lean (affectionately so spoken of in later years) came to be regarded as the Defender of the Faith. As early as 1776 trouble arose through the Church at Glasgow, led by Neil Stuart, denying the personal distinction in the Godhead and, when challenged, drifting into Socinianism; and a conference at Edinburgh being proposed, Stuart so adhered to his heresies that the Church refused to have further communion with him or those who held his views in Glasgow. The cause there was, however, revived in 1778 through the adoption of Baptist principles by Robert Moncreiff, Pastor of an Independent Church, and brother of Sir Henry Wellwood Moncreiff, the leader of the Evangelical party in the Church of Scotland. He and nine of his fellow-Independents were baptized by Mr M'Lean and, with George Begg and a few members of the older Church who had renounced their errors, formed into a distinct and separate Church in January, 1778, Mr Moncreiff being chosen as Pastor. Soon after, James Duncan, who had been attached to the

Glasite Church when Carmichael and M'Lean were members, was added as a colleague. The remainder of the older Church, except Stuart and a couple of others, were a little later received into the new body on a similar renunciation of their erroneous dogmas. The Church rapidly increased under Mr Moncreiff's zealous and attractive preaching, but he fell a victim to consumption, dying at Lyme Regis in April, 1788, to the great loss of the whole connexion.

A substantial accession to the Edinburgh Church came in 1777 and 1778, when Henry David Inglis, grandson of Colonel Gardiner who had fallen at Prestonpans, and William Braidwood, Pastor of an Independent Church, and many of their fellow-members, were arrested by a study of Mr M'Lean's "Defence of Believers' Baptism," published in the former year. Both of these became Elders in the Church subsequently. Dr. Charles Stuart was one of those who came over. He had been Parish minister of Cramond, and resigned his charge from conscientious motives. In later years he was a friend of Andrew Fuller and an able advocate of Missions. Mr George Grieve, Presbyterian minister at Wooler, became a member in 1780 and, like Dr. Stuart, turned to the medical profession; he ultimately settled in the North of England.

Interest in the new principles now spread to many other places. The beginnings of the causes in Dunfermline and Wooler arose in 1779, of those in Galashiels and Newburgh in 1782, and of that in Perth in 1784. The first baptisms from Largo took place in 1778, and the Church was formed in 1791 under Dr. John Goodsir, the distinguished surgeon; that in Paisley in June, 1795, under Thomas Watson and William Marshall, its members having been previously attached to the Church in Glasgow; the brethren in Kirkcaldy, "under the inspection of the Church at Edinburgh" in 1795, were set in Church order in November, 1798, under William Peddie and H. Cameron; while London itself admitted a Scotch Baptist Church in September, 1792. Other English cities also embraced the new movement by 1795, such as Chester, Beverley, Hull, and Whitehaven; and in Liverpool a Church was duly organised in 1800, William Jones, a stalwart protagonist of the cause, and D. S. Wylie being appointed Pastors.

William Jones was one of M'Lean's earliest followers in England, having been baptized by him at Chester in 1786.

The first place of worship erected for the denomination in Scotland was that for the Edinburgh Church in Richmond Court in 1787, and was acquired on a feu-duty of £15. In an economical spirit—for the Church was small—a dwelling-house formed the ground floor and the meeting-house, to hold 300, the upper flat. The latter was sold to Christopher Anderson in 1806 for £365, and there in January, 1808, the Church which now meets in Charlotte Chapel was formed. Forty years later it became the meeting-place of the Church now in Marshall Street.⁵

⁵ The sources of Scotch Baptist History are:—Archibald M'Lean's *Short Account of the Scots Baptists*, Rippon's Register, ii., 361; *Origin and Progress of the Scotch Baptist Churches*, 1765 to 1834 (by Patrick Wilson), and Memoir of M'Lean in his *Works*, vol. 6, by William Jones.



IV. THE CONVERGING STREAMS—1800-50.

PERCIVAL WAUGH.

I.—SCOTCH BAPTIST EXPANSION AND DECLINE.

The Scotch Baptist Churches having now multiplied through the teaching and zeal of Mr M'Lean, the tenets of faith and government of the Edinburgh Church formulated under his guidance were naturally embraced by the others. His vigorous and inquiring mind rested not in authority, and every question was brought to the test of the sacred scriptures, which received a more literal interpretation than was general. The conclusions he reached and promulgated tended to the stricter Calvinistic conceptions of divine revelation, and thus he was in entire accord with the greater part of the denomination in England. It was in relation to Church order that deviation occurred, and while on all hands this order was strictly congregational, the usage within the Church was in contrast with the English practice. "The apostolic plan" was scrupulously followed; each Church, to answer the prototype, must have a presbytery of Elders—a plurality of Pastors—as well as a body of Deacons, otherwise it was considered defective; the breaking of bread took place every Lord's Day, and was for baptized believers alone, and of those only such as held the same principles of order and faith; the prayers and exhortations of the brethren in the public meetings, the fellowship or contribution for the poorer brethren, the Agape or Love Feast were all Scriptural institutions to be observed. Minor observances held as obligatory were sustained with a sober judgment; the kiss of charity and the washing of feet, reserved for special occasions, were not regarded as religious institutes. It was the duty of a Christian to marry "only in the Lord," and submission to the civil power in all things lawful was prescribed.¹ A unanimity required in Church decisions became the fruitful parent of secessions.

¹ It has been stated that Maurice Margarot, tried and transported for sedition in 1793, was a Baptist minister of Dundee (*Law and Laughter*, G. A. Morton, 1913, p. 183). This is a mistake, he was a London merchant. The minister convicted was T. F. Palmer, a Unitarian minister of Dundee.

These *sentiments* of the Scotch Baptists had been previously held in large measure by the Glasite or Sandemanian body, from which so many of them had advanced to the truth of believers' baptism. But these Baptist pioneers were not Sandemanian Baptists, as they were stigmatized later, and they strongly repudiated the appellation. The theology of John Owen, the Puritan divine, had appealed to Mr M'Lean, and he had reprinted one of his books in 1760 in his publishing days before he had become a Baptist, and he accepted the teachings of the Glasite leaders only in so far as he deemed them Scriptural.

The growth of the Scotch Baptist Churches in number proceeded rapidly in the new century, and they multiplied at the rate of two each year during its first twenty years. Their simple organisation facilitated the increase, as, in the dearth of trained ministers, they appointed to the pastoral office the more qualified brethren in the assembly. These for the most part were engaged in daily business, and it may be that this necessitated step, and its early success, engendered later an opinion that a trained ministry was not material to the welfare of the cause. Certainly, few of the Churches were in a position to support such; they arose in the smaller towns and villages, where the population as well as the membership was meagre. The toils, even unto heroism, of many of those whom it is now the fashion to call Lay Pastors, need not be forgotten in a day when voluntary service in that capacity is in the shade. The Church had been fortunate in gaining several recruits who had undergone a course of study in the theological halls of the Presbyterian bodies, and mainly from the Secession Church:—James Watt, afterwards Dr. Watt of Glasgow; William Peddie of Edinburgh; Charles Arthur of Kirkcaldy; D. S. Wylie of Paisley, afterwards of Liverpool. In the Haldane connexion and the Tabernacle itself the new Baptist views crept in. Christopher Anderson was excluded with several others in 1801 for submitting to baptism; William Stephens, a tutor of the classes and co-Pastor with James Haldane, also became a Baptist, as did Mr Wemyss, another of the tutors, and Archibald Smith, who was a co-Pastor of the Tabernacle Church after it had changed its views. Several of the former Haldane students, now out in the field, came to the like mind—Andrew Fuller in 1805 speaks of nine or ten of

them as having done so—such as George Barclay of Irvine, in 1803; Edward Mackay of Thurso, in 1805, and in the same year John Young of Paisley, who, it would appear, subsequently baptized James Haldane.

An extensive tour of evangelisation by James Watt in 1797 in the counties of Aberdeen and Banff had sown Baptist principles broadcast, and the harvest came later in little societies gathered so far apart as Banff and Fraserburgh, as at New Pitsligo (1803), Aberchirder (1806), St. Fergus (1809), and Fraserburgh (1810); while gatherings of brethren, some not crystallised into Church form, existed at Balmaud, Banff, Portsoy, Inchtute, and other places. The Buchan Churches continued a notable group into the middle of the century. When the Haldanes came over in 1808, the reception of Baptist principles had a great impulse, many of the Churches of their connexion being strongly moved and, as having already accepted the Scottish order, transition to Baptist Church membership was not difficult. The years 1808-10 mark the formation of a score of Churches.

But the elements of division were not remote. The scattered gatherings which functioned as branches of the larger bodies met locally for all the purposes of worship, with the exception of the observance of the Lord's Supper. This was deemed an ordinance peculiar to a Church and to be administered only by an Elder. The status and jurisdiction of the pastorate were thus involved in the claim for removal of the exception, and, added to the problem, was the futile question—What number of believers may constitute a Church? The Edinburgh view was rigid; it had been seen there that the pastoral office was in danger of being reduced to a nullity, if not abolished, and reaction to the opposite pole resulted: and it was held that the Church could not partake of the Communion if a Pastor were not present to preside, however accidental might be his absence. Forbearance was pleaded for in vain. Dr. Watt championed the cause in Glasgow, but the break there came in 1810, the large majority going with him. Other Churches also divided; Dundee, Paisley, Dunfermline, Liverpool. Edinburgh held to the older view and lost only a few individuals. The effect on the denomination was serious, and although aspirations after reunion found expression in 1831 and 1833 in proposals for co-operation in

work, these were fruitless, and in November, 1834, the Churches were rent by a new division, of which, by an ironic stroke, a union was the occasion. In August of that year two small Societies in Aberdeen holding the different views united, and this brought into issue in the connexion the fine point not merely of forbearance with the new body and others like-minded, but even of indirect fellowship with such Churches through the occasional communion of members. The majority of the Edinburgh Church took the larger view of "forbearance," but a substantial number withdrew and formed the Minto House Church; and the former, broadening as the years passed, is the Bristo Place Church of to-day. In Glasgow, the majority of the George Street Church also favoured freedom, but it also divided; and the larger group in 1841 united with the Portland Street Church, which had had Dr. Watt and David M'Laren as successive Pastors. The united body exists to-day as the North John Street Church. The connexion at large was broken anew, and Churches took sides with one party or the other; and although all of them, and also those involved in the older separation of 1810, continued Scotch Baptists, the pressure of modern life eventually impelled them one by one to the English usage of the full-time ministry and away from the distinctive feature of the plural pastorate, and a solitary exception is all that remains of that form.²

The Scotch Baptist system crossed the Border, as has been mentioned, and its Churches in England numbered at least twenty³—not all existing at the same time—apart from a dozen in a Welsh group, of which J. R. Jones of Ramoth was the leader. The most of them have verged to the common order, three or four survive in vigour in Lancashire, and a few joined the "Churches of Christ," or Campbellite body of Baptists. Some in Scotland also united with the latter body before 1840, as at Auchtermuchty, Dumfries, Newmilns, and Stevenston.

² There is understood to be also in Largo, distinct from the English Church there, a remnant of the old Scotch Baptist Church.

³ Dr Witton Davies stated the number as having been "nearly a dozen"—*Baptist Historical Trans.*, vii, 158—but in 1838 those in fellowship with the Bristo Place Church numbered 16, and in addition were several which agreed with the views of the stricter section in Edinburgh.

2. THE HALDANE MOVEMENT.

Robert and James Alexander Haldane were the Wesley and Whitefield of Scotland. Touched with the divine fire, their enthusiasm generated a spiritual movement which spread through the land to its extremities. There was this difference; they were laymen, not ministers, and had been brought up to the sea. Robert was born in 1764 and James in 1768. The former served in the Navy and the latter in the East India merchant service, and both distinguished themselves with coolness and courage. An early retirement set Robert to the life of a country gentleman on his estate of Airthrey, near Stirling, and his generous mind was captured by the illusive hopes begotten of the French Revolution, and aroused from spiritual torpor. Carey's plunge into the abyss of Indian heathendom led him to study Christian evidences, and impelled him to plan another Indian Mission. To James Haldane also a change of heart came through quiet meditation on the Word and, surrendering his command, he returned to Scotland.

Eighteenth Century Scotland was in the grip of the Ice Age of Moderatism. Culture was exalted as the objective of the Church, and religious warmth was anathema and denounced as “fanaticism” and “enthusiasm.” Here and there were a few evangelical ministers, powerless to stay the flood of apathy, as was shown in 1796, when the General Assembly, despite Dr. Erskine's, “Moderator, Rax me that Bible!” repudiated the duty of carrying the Gospel to the heathen. Were there not heathen at home? Why not take the Gospel to them? With this challenge ringing in their ears, the Haldanes turned their energies to the evangelisation of their native land. James Haldane's first sermon was given in the village of Gilmerton on 6th May, 1797; his brother's in a barn at Weem, near Aberfeldy, in April, 1798. The Christian conscience of many had become awakened, and tentative efforts to inform and arouse the ignorant and careless had begun a little earlier. Tract distribution passed from the private stage in the formation of the Edinburgh Tract Society, and Sabbath Evening Schools became a powerful instrument for good. In both of these and in kindred agencies John Campbell, then an ironmonger and afterwards minister of a Congregational Church in London, was the enthusiastic

pioneer and the inciter of the Haldanes. The younger brother accompanied Mr Campbell in the spring of 1797 on a week's tour to the West of Scotland, which issued in the formation of sixty Sabbath Evening Schools, and this success prompted a tour to the North with a like aim. The plan grew, and when James Haldane started on his first great Missionary tour on 12th July following, he was accompanied by two friends with whom he had been associated in the preaching at Gilmerton, John Aikman and Joseph Rate. They went as far as Westray, the north-westmost island of the Orkneys, and November had come before their labours ceased.

The immediate result of this missionary effort was the formation by the Haldanes and their friends of a Society for Propagating the Gospel at Home in January, 1798, which set before itself the aim of evangelising the dark places of the land through the agency of itinerants, catechists, and school-masters, and most of the financial support during its existence came from Robert Haldane. The supply of men qualified for the work was small, and to meet the urgent demand Mr Haldane established classes for instruction. This seminary continued for ten years—until the connexion broke up—and comprised nine classes in Edinburgh, Glasgow, and Dundee, and a further class in Elgin, and at a later date one was established in Grantown. Nearly three hundred preachers were sent out, many of whom rendered invaluable service; and the whole pecuniary burden was borne by Robert Haldane. The provision of large Tabernacles on the model of the Whitefield Chapels in England, where a succession of different evangelical ministers would declare the Gospel to a multitude of hearers, was equally a part of his plan. His was the directing mind, as his liberality was the source of maintenance. He sold the residential portion of Airthrey in 1798 that he might have the means to support his generous projects, and restricted himself to a moderate personal expenditure. In doing so he found, as he modestly said, that his time was more at command and his power of usefully employing property very considerably increased. In this spirit of self-abnegation and of sacrificial love he expended within the years covering 1799 to 1807 between £50,000 and £60,000 in propagating the Gospel at home, and his biographer adds that by 1810 this exceeded £70,000. What he gave later cannot be computed. James

Haldane, not so gifted with means, did not fall behind his brother in the grace of Christian liberality.

In pursuance of the Tabernacle plan, the Circus in Edinburgh was secured, and Rowland Hill opened it in July, 1798. The glowing enthusiasm of these earnest-minded brethren drew to their side many lovers of the truth. There was no thought of founding a new denomination; the one desire was to reach the unsaved. The size of the Tabernacles declared that they were for the multitude, and not for an elect few. The Haldanes clung to the Established Church and communicated there when possible, but the desire for a pure Communion, unmixed with visible unbelievers, drove them from its pale.

In the Circus in Edinburgh the first of the New Congregational Churches was formed in January, 1799, of 12 members, speedily increased to 310, and on 3rd February James Haldane was ordained as its Pastor, he stipulating that he should be at liberty to evangelise elsewhere as he found opportunity. The purchase of the Circus at Glasgow soon followed, and Mr Greville Ewing, of Lady Glenorchy's Church in Edinburgh, became Pastor there; and Mr Innes of Stirling accepted the oversight of a Church at the Tabernacle in Dundee, built in 1800. Both of these had been members of the little band who had agreed to accompany Robert Haldane on his frustrated mission to India, and both had surrendered their charges in the Church of Scotland. Other Tabernacles were erected or acquired in Perth, Thurso, Wick, Elgin, Dunkeld, and Dumfries. That in Edinburgh was erected in 1801 at a cost of £6,000, and thither the Circus Church migrated, and for fifty years thereafter James Haldane laboured there. No stipend was ever sought, and its free income was employed in aiding objects of missionary and philanthropic purpose.

Unresting, unhesitating, the Haldanes and their colleagues pursued the work. Preaching tours were undertaken, itinerants were sent forth, Churches were organised and, from the Orkneys to Dumfries, were linked in a holy fellowship. Where truth seemed to lead, the brothers went forward. They accepted with the Scotch Baptists the weekly observance of the Lord's Supper and their order of Church government, but when they advanced to the recognition of New Testament

baptism, a strain was put upon the Congregational connexion greater than it could bear, however logical the force of the ordinance as ensuring (in all human charity) the desired purity of Communion. Disruption in Church and connexion resulted, though James Haldane earnestly pleaded that baptism might be regarded as the subject of forbearance.

James Haldane has been represented as making a sudden change a few days after Archibald M'Lean's "Review of Dr. Wardlaw's Lectures on Infant Baptism" had appeared; but this was published in the preceding year, 1807. A strong Grantown tradition affirms that the baptism followed a defence by Lachlan Mackintosh, who had been called to Edinburgh to account for teaching Baptist doctrine. It seems to be the case that Mackintosh was in Edinburgh in February, 1808, and was baptized in the Scotch Baptist meeting-house, and James Haldane was baptized soon thereafter, probably in the month of March, by Mr Young.⁴ But the conviction was of deliberate and even of reluctant growth. He frankly tells how he had been exercised for some years on the Scripturalness of the common practice, weighing the arguments on both sides, and gradually becoming impressed with the weakness of the defence based on the Abrahamic covenant—which inferred a national Church and a mixed Communion—until at last he informed the Church of which he was Pastor that, while not yet resolved to be baptized, he could no longer administer the ordinance to infants; and then, finally, he announced his clear sense of duty and submitted to the ordinance. Robert was immersed later in the year, and about two hundred members of the Church adhered. A considerable section withdrew and formed themselves anew into Church

4. The name is given on the authority of James Brown (*Reminiscences of James Alex. Haldane*, 1864, 26 pp.), who describes Mr Young as a "former member of the old Scotch Baptists." The description may be questioned. John Young was a member of the first class of Haldane students, and became Pastor of the first Congregational Church in Paisley in 1801, but, adopting Baptist views, he published *Thoughts on Baptism*, in which he opposed infant baptism and acknowledged his change of view. Andrew Fuller, preaching to a small Baptist Church in Cordiner's Hall, Edinburgh, on 30th June, 1805, found there "a Mr Young who had joined them, and who was one of the Tabernacle ministers till lately"—*Life and Letters of Christopher Anderson*, p. 62; and Morris's *Life of Fuller*, p. 130. It is suggested that this was the Mr Young who baptized James Haldane. The Cordiner's Hall group joined the Tabernacle Church later.

order as a Congregational Church in Bernard's Rooms, West Thistle Street, where Mr Iunes (not yet a Baptist) was ordained as Pastor over them in October, 1808.

As the minds of Christians were thus forcibly directed to the question of Baptism, the inquiry issued in many cases in the same conclusion as that reached by the Haldanes. Baptists welcome the examination of truth in the light of the divine Word, and regard apathy and neglect as among their worst foes. The disintegration of the associated Churches became general throughout the country, and their divisions on the subject gave birth to numerous Baptist Churches, but unhappily this gain was not unattended with soreness and recrimination. In Glasgow a body of forty, including David M'Lareu, father of Dr. M'Laren of Manchester, and himself the founder in later years of the Baptist Church in Adelaide, left Mr Wardlaw's congregation and united with the Scotch Baptist Church; a similar party in Perth took the same course there; Wick, Arbroath, Falkirk, and many country Churches went through an analogous experience, and Churches of the Baptist faith arose in those places. The division left both parties weak, and only in the larger towns was the membership numerous; while in the smaller towns and the villages inability to support the pastorate delayed the day of larger vision and advance. Even so late as 1844, only one-third of our Churches had a membership exceeding fifty.

It does not fall within the scope of this narrative to record the labours of Robert Haldane at Geneva and Montauban, which changed the face of Protestantism on the Continent, nor yet do his and his brother's expository or polemical writings. At Auchengray, where Robert settled in 1809, he erected a Chapel, and a Church was formed in Airdrie. James continued his life-long service at the Tabernacle, and gratified his heart by preaching in the open spaces of the city and in the surrounding villages; he also undertook tours, now imperatively limited, as late as 1829. To reach the indifferent, to win souls, and to declare a Gospel of salvation to all remained the passion of the brothers. Their self-forgetting zeal quickened all the Churches, and the movement which expressed itself in the formation of the Free Church of Scotland in 1843 owed its early impulse to their devotion.

On the death of James Haldane in 1851 an uninformed attempt from outside was made to dissolve the fellowship at the Tabernacle, and the use of the Building was denied for a time. In a note to the first edition of the *Lives*, it was stated that the Church and congregation was dissolved, and that, although a large section had established itself as a Strict Communion Church, Mr Haldane had no successor in his pastoral office, and the assumption of such was unwarranted. The note disappeared from later editions, and the Church was again granted the use of the Tabernacle.

3. THE FIRST "ENGLISH" CHURCHES AND INDIVIDUAL ACTIVITIES.

A clumsy nomenclature distinguished the newer Churches from those of the older type. The term "English Baptist" in Scotland had not either a national or a doctrinal significance, but merely one relative to Church order. The English form postulated a minister supported by his Church, and, as wholly devoted to its service and the preaching of the Gospel, separated from secular pursuits. This ideal was not always realised on either side of the Border. The Scotch Baptists contemned the "one man ministry," even when they had set aside brethren wholly for Christian work. Strict or Open Communion was not a dividing line; nearly all were Strict, and the other observance made headway slowly; but communion between the two bodies was rigidly discountenanced.

The primacy in birth of an English Church in Scotland must be accorded to that formed in Glasgow in November, 1801, with James Lister, afterwards of Myrtle Street, Liverpool, as Pastor, and James Deakin as Deacon.⁵ It sought connection with the Churches in England, and submitted its articles of faith and order to Andrew Fuller, who approved of them, the only points of differing practice being the weekly observance of the Supper and, tentatively, exhortations by the brethren. Christopher Anderson became a member for a

⁵ *Rippon's Register*, iv., 677; *Biblical Magazine*, 1801, 400. In the former the name of the minister from Paisley who set apart the two office-bearers, is given as James Taylor, and in the latter as Joseph. John Taylor was ordained as Elder of the Pen Church in Paisley on 13th Nov., 1799—*The Pen Folk*, David Gilmour, 2nd Edin., 41.

time a few years later, though resident in Edinburgh, a fact that goes far to establish its English character. And yet there was an earlier Church in Paisley with which it professed to be in communion, "one lately formed on similar principles," and it is amazing to find that this was the Pen Church whose personalities have been so charmingly, and yet so poignantly, described by Mr David Gilmour, the Pen (or Pend) Church, which in Pen Lane, off the High Street of Paisley, became the most individualistic of Churches. It was formed in 1797, and its first Elder was D. S. Wylie, a former Burgher minister, and his successor, John Taylor, ordained James Lister, which illustrates the declared connection of the two Churches. A further proof is afforded by a whimsical incident involving Fuller himself the following year (1802). He had come to Glasgow in the interests of the Indian Mission, and the Church there wished him to preach to them, but the Paisley Church intervened, and at its instigation the invitation was conditioned on his declaring his beliefs. Fuller declined; he was not a candidate for their pulpit. The Glasgow Church felt that it had been overborne by the Paisley one, reversed its decision, and Fuller preached. These and other incidents render it impossible to regard the Pen Church as of the English order. Lister removed to Liverpool in 1803, and the Church he left, gathering materials like a bombshell, as Christopher Anderson described it, exploded some years later.

The Church now at Irvine was formed at Kilwinning on 12th December, 1803, with George Barclay as Pastor, and it was unmistakably English in its order and is now the oldest of its kind. Barclay had been a student in the earlier Haldane classes, but the principle of the baptism of believers arrested him, and he was baptized by Dr. Stuart in October, 1803. To Irvine, as the more populous place, the Church removed some years later, and there he laboured until his death in 1838, and was succeeded by his son-in-law, Dr. John Leechman, in whose time Open Communion was introduced.

The formation of the Church which has met in Charlotte Chapel, Edinburgh, since 1818, took place in January, 1808, in the old Richmond Court Chapel, which its founder, Christopher Anderson, acquired in 1806. Becoming a Baptist in 1801, he desired to join Carey in India, but health considerations forbidding, he set himself to gather a congregation from

the unconverted. The Scotch Baptist system did not appeal to him, and the Church was formed very definitely on the English model, the first of the kind in Edinburgh. The Chapel was purchased in 1817 from an Episcopalian congregation by Mr Anderson on his own responsibility, at a cost of £2,400.

The breach occasioned by the Haldanes becoming Baptists in 1808 led to the formation by the dissenting brethren of a Congregational Church, with Mr (afterwards Dr.) Innes as Pastor, but his adoption of Baptist principles in 1810 caused a division in the new body and, seventeen members adhering to his view, the Church now meeting in Dublin Street was constituted, its first meeting-place being in Laing's Academy, East Thistle Street, and later it built what was long known as Elder Street Chapel. From the outset Baptism has been a matter of forbearance among the members, so that it is the earliest of our Churches based on Open Membership practice, but its minister must be a Baptist and the ordinance be administered by immersion.

Another Church regarding which little information is available was formed about 1820 in Glasgow under Alexander McLeod, who had been the first Missionary to the Highlands under the Itinerant Society directed by Anderson and Barclay. It met in various places; for some years from 1835 in George's Place, and later in Portland Street. The membership was small, and its story as told in 1836 was pathetic:—The congregation approved of supporting a minister when practicable, but the present Pastor received no salary. The rent of the hall drained their resources.

William Shirreff was minister of the parish of St Ninian's for thirty-five years, and surrendered his charge in 1823 on accepting Baptist principles. A deeply learned man and an evangelical, he received a call from a congregation in Albion Street, Glasgow, apparently newly or recently formed, and he ministered to them until his death in 1832. The Church called itself Scotch Baptist, and merged itself in 1841 in that which now meets in North John Street.

The Church in Adelaide Place, Glasgow, had its beginnings in 1829 in the active ministrations of its clear-sighted and zealous founder, James (afterwards Dr) Paterson. It fol-

lowed the English order. Its early meeting place was Inkle Factory Lane, and in 1835 it removed to Hope Street, where its Chapel had been erected at a cost of £1900. It is one of the early Churches in which seat-letting was usual.

It would not be possible in the space at disposal to supply a record of the Churches as they arose, and reference must be made to their own accounts, but a few further notes may be added. In the end of the 18th century Frederic Macfarlan became the Pastor of a Church in Edinburgh, which met in the Skinner's Hall. He had been a minister of the Anti-burgher Church in Montrose from 1788, and being called four times by an Edinburgh congregation and overruled by the Synod, he resigned, and later became a Baptist. He is said to have been most exclusive in his Church fellowship, which Christopher Anderson refers to in 1806 as an off-set from the Tabernacle and as going on in a "monastic style." He left for America in 1807. It was in this Church that Donald M'Arthur, of Port Bannatyne, received formal ordination in 1804. M'Arthur's own case is one of much interest. Brought to the knowledge of the Gospel and of Baptist truth he, a simple fisherman, won many converts in Cowal and along the shores of the Firth of Clyde, and while preaching at Colintrave in October, 1805, was seized by a local land-owner and handed over to the press-gang. The gross illegality of the step was acknowledged by the Admiralty, and after a month's detention he was set free. He had been first invited to act as a Baptist Pastor by a body of his converts in 1801 in the parish of Strachur, and later he settled at Port Bannatyne, adjacent to Rothesay, and there a Church was formed in 1804. This Church is stated to have at one time comprised 170 members, and they had a small meeting place of their own, an "upper room." He, too, went to America about 1812, and the Port Bannatyne Church faded away.

The Church now in Orangefield Place, Greenock, is variously stated to have been formed in 1806 or 1809, and four of the original members had been baptized by Donald M'Arthur. The first Pastor was John Edwards, formerly a Congregational minister in Falkirk. The English order was adopted. In 1821 it erected its first permanent place of worship in West

Burn Street at a cost of £1250, and occupied it until it entered its present building in 1878. Seat rents were part of the financial system. A separation in 1844 was happily closed by a reunion twenty years later. Aberdeen set up an English Baptist Church in 1821, with John Gilmore as its Pastor, and after he was called away in 1830 with several other of our ministers to serve the needs of the cause in Canada, it fell on evil days, but it was reconstructed in 1839, and is to-day the prosperous Church of Crown Terrace. Alexander Anderson, J.L.D., resigned his living in the Free Church in Old Aberdeen in 1848, and formed a Baptist Church, which ultimately united with the present Church, he becoming one of the Pastors. The county has been the *situs* of many small Churches that have witnessed in their day, and among these was one at Insch, formed in 1830 under James Campbell, an agent of the Home Mission; and another at Echt in 1840 by an earnest minded farmer, James Wight, who acted as Pastor for many years. Alloa originated in 1838 through the devotion of James Scott, while in Edinburgh a new cause was begun in Duncan Street in 1841 by James Clark, from England, and the Chapel erected there, after passing through the hands of the United Presbyterian Church, came back to the denomination in 1864 to be the home of the old Tabernacle Church.

A generous outburst of enthusiasm and energy signalised the taking of the reins of the former Baptist Union by Francis Johnstone in 1843. Evangelists were sent through the country, towns were attacked, new Churches formed, old Churches revived, and from East to West the inertia that held many was stirred. Work was accomplished in a faith as lofty as the material resources were scanty. Two new Churches were launched in Glasgow, others in Edinburgh, Galashiels, Hawick and Leith; those in St Andrews, Airdrie, Dunfermline, and other places were officered and strengthened. Mere machinery and "respectability" fell to their minor place in the recognition of the supreme duty of proclaiming a free gospel. Not a little of this activity was relaxed owing to lack of men and means even before its mainspring was removed, but the waters had been troubled.

The Churches were Calvinistic and Particular Baptist, and the only discovered instance of a General Baptist Church is

one at Perth in the Thirties under a William Taylor.⁶ The "Pen Folk" in their later stage called themselves Berean Baptists, as did also a Church in Dundee—a goodly name, linking them with the Berean Church founded by John Barclay in 1773—and the last glimpse of the former reveals the pathetic fact that they had mortgaged their meeting-house to supply the wants of their poor.

The growth of the denomination in numbers was undeniably slow. After thirty years of labour Archibald M'Lean in 1795 computed the Baptists in Scotland as being less than 400. Half a century later, in 1844, Francis Johnstone calculated there were 90 Churches with 5500 members. Scott's dictum in "The Heart of Midlothian" recurs:—"The air of Scotland was alien to the growth of Independency," yet the hope persists that Baptist Independency may purify and warm that air by the recovery of a personal and intelligent confession of Christ and allegiance to His declared will.

6 This Church appears to have originated in 1832 in a bequest to the General Baptists of England for the support of a Unitarian preacher in Perth. A squalid action for payment of the legacy came before the Court of Session in 1841, and probably terminated the existence of the Church, which in 1838 was stated to have 11 members.

V. HOME MISSIONS AND THE HIGHLANDS.

PERCIVAL WAUGH.

IF sacrificial service for others and not assiduity in its own development be the mark of a living church, the brethren of the Baptist faith manifested its spirit early. Time was necessary to permit of the growth of the organism before a church could adventure with effect on missionary activity, and hence individual effort led the way. Archibald M'Lean was less the evangelist of the new body (though he has been called such) than the Founder and the Superintendent of its churches, but to him belongs the honour of sounding the evangelistic note and directing the attention of preachers to the Calls and Invitations of the Gospel at a time when pulpits dwelt on God's sovereignty rather than on God's love. A zeal for the salvation of his fellows burned in the heart of Henry David Inglis, and in 1783 he was set apart by the Edinburgh church to preach the gospel in the surrounding towns and villages, a work to which he devoted himself twice or thrice a week after discharging his daily duties. The law was inhuman in those days, and the statute-book was laden with numberless minor offences which were visited with the death penalty; and on the unfortunates thus condemned, Inglis affectionately pressed the consolations of the gospel—a work which the city clergy so obstructed that Inglis had to appeal to the magistrates. Dr. Innes also engaged in this sorrowful duty in later years.

The spiritual condition of the Highlands excited the compassion of earnest-minded men in the later years of the 18th century. The Society for the Propagation of Christian Knowledge had catechists and teachers in some districts, and in Ross several evangelical ministers stood out as stars in the night; but the region as a whole was in thick darkness, and soul-concern was viewed by the official clergy as a species of insanity. There was little sympathy with vital religion, and a revival in Easdale, which arose about 1780 from the public reading of Alleine's "Alarm to the Unconverted"—a book that awakened Peter Grant twenty years later—was crushed by

the local Presbytery, who inveighed against the converts and threatened with excommunication any family that retained a copy.

Itineration as a plan to take the gospel to the homes of the scattered population was first put in force by the Relief Church; and its mission to Kintyre in 1797, entered upon a few days in advance of James Haldane's tour to the north, unhappily failed of enduring effect owing to one of the missionaries becoming involved in the political troubles of the time. The memorable first tour of James Haldane was not, however, to Highland districts, but to the towns and villages of the east and north coasts; but enough of gospel destitution came into view to shock the Christian conscience and to provoke it to essay redress. "We hardly found," said the itinerants on their return, "an instance of that zeal which leads many ministers and others in England to go to the neighbouring towns and villages, proclaiming the joyful sound where the Gospel is not preached."

The companions on this eager journey were three friends associated in the village preaching at Gilmerton in which two of them, both laymen, had given their first sermons—James Haldane and John Aikman, a retired merchant, who became the founder and first minister of what is now the leading Congregational Church in Edinburgh. The third, Joseph Rate, a young preacher from the South of England, remained in Inverness and neighbourhood while the others carried their enterprise as far as the Orkneys. None was a Baptist, and Haldane was the only one who became such, eleven years later; but all were afire with love to Christ. The novelty of lay preaching, and that by gentlemen in the ordinary coloured coat and tied-back hair of the period, and their direct appeals startled, as they attracted the multitudes. Their audiences were summoned by hand-bell or tuck of drum, and town-halls, barns, market-places, churchyards, and the meeting-houses of the Secession and Relief Churches, when given, were used, and experiences were diverse. At Montrose they were not welcome; the town "had already enough of the gospel"; in Fort George preaching was delayed as the Governor had "never heard of a sermon in any fort on a week-day"; in crossing from Burghead to Orkney the sailors out of respect made a law that anyone guilty of swearing should suffer corporal punishment—which

was executed. Caithness and Orkney were responsive to the Word, multitudes heard and many hearkened, but the conclusions formed regarding the parochial ministry were more than disquieting—the Orkneys were, as regards preaching, as much in need of the Gospel as any of the islands of the Pacific; while in Caithness the public profession of repentance for a moral offence was commuted for a money payment, and thereafter the offender was received to the Communion. The final judgment was that multitudes were “taught to put their trust in a refuge of lies.”

The publication of the Journal of their Tour and the sending out of missionaries to the neglected districts by the Society for the Propagation of the Gospel at Home raised a storm of opposition in the Church of Scotland. The intrusion into their parishes was bitterly resented by the ministers. But the evangelical zeal of other bodies was fired. The Scotch Baptist Church in Edinburgh, under its three pastors, following its earlier appeal for Foreign Missions, now issued in November 1798 an urgent message on behalf of Home Missions to all the churches in the connexion, inviting them to co-operate in the spread of the gospel through the efforts of their elders and preachers as far around the places of their abode as possible, and suggesting a monthly collection to provide a fund for the expenses of journeys and meeting-places. The proposal must have succeeded beyond hope, for from 1804 onwards we find the Edinburgh church administering an Itinerant Fund contributed by itself, Glasgow, Paisley, Dunfermline and one or two other churches, and rendering aid to missionaries in the north as well as meeting the expenses of elders who visited throughout the connexion or made Highland tours. Edward Mackay in Thurso, David Macrae in Portrose, and A. Fraser, first in Huntly and then in Dundee, were employed in itineration for some years from 1805; and at a later date, when division had crippled the churches and the fund had become a purely Edinburgh one, those at Whitehaven and Beverley became special objects of care. Archibald M'Lean paid an annual visit to the churches both in Scotland and England, and while this may be regarded as having been more of a connexional duty than a strictly missionary activity, both were combined. In like manner his colleague, Henry David Inglis, an advocate by profession,

comforted the churches and preached the gospel in various parts of the country during the summer vacations of the Court

In the meantime James Haldane had continued his tours and the Church of Scotland had fulminated against "vagrant preachers" and teachers of Sunday Schools. The Acts of Assembly and the Pastoral Admonition of 1799 suggested that these faithful ministrants of truth were seditious persons who pretended to "some novel method of bringing men to heaven." The result was persecution and interference. At Ayr, even before this, James Haldane's address was interrupted by the magistrates, and he was forbidden to continue. In Kintyre he and his companion were arrested and carried many miles to the presence of the Sheriff, before whom, to the confusion of their persecutors, the freedom of field-preaching was vindicated; and in North Berwick he was ordered off the street by the Provost and some boon companions, and when he retired to a neighbouring field, they tried to drown his voice by beating a drum. John Farquharson was seized for preaching in Braemar and imprisoned in the cell in Aberdeen where Samuel Rutherford had written many of his imperishable letters a century and a half before. But all these things turned out rather for the furtherance of the Gospel, and lives were renewed and little companies of Christians gathered. With Mr Innes a tour was extended as far as northern Shetland and seed sown that bore fruit in due season. These long tours were continued for nine years, and nearly all the English-speaking parts of Scotland were visited and much attendant blessing enjoyed.

BAPTIST ITINERANT SOCIETY.

Another Itinerant Mission, expressive of the faith and obedience of the brethren, was commenced in 1808 under distinctly Baptist direction by Christopher Anderson and George Barclay. It might almost be said that Anderson was the Mission. He personally bore the strain of its finance, acted as Treasurer and Secretary—though Barclay was truly the latter—and took part in its gospel pilgrimages. He had reserved, like James Haldane, the right of going to the "highways and hedges" when his own Church was formed, and exercised that right in Perthshire and Ayrshire and in a long northern tour in 1810, which took him beyond Dingwall, but the detrimental

effect of these long absences from his Church terminated this form of activity. George Barclay also went through Galloway on similar missions. The Itinerant Society placed Alexander M'Leod at Perth, thence to itinerate and to preach in Gaelic when needful. He was later at Crieff, and finally settled in a pastorate in Glasgow. The most successful agent this Society had was Dugald Sinclair, from Bellanoch, on the Crinan Canal, where a Baptist Church was formed in 1805 under Mr M'Vicar, who had been one of the Haldane students. This Church now meets at Lochgilphead, and in after years Mr Sinclair became its Pastor. He was one of the first to receive ministerial training at Rawdon College (formerly Horton), and after his course he was engaged for evangelistic work in the West Highlands. He traversed that ground as far as Lewis, and his zeal won many converts in a region where a saving gospel was sadly needed. Incidental records are all that can be traced of his labours, and these concerning gathered brethren of the Baptist faith: how many beyond none may declare, but it was said nearly a hundred years ago, "Many in the Western Isles owe their first religious impressions to his ministry." In 1818 it was noted that twenty brethren were found in the Oban region, three years later eleven are met with in Colonsay, and twenty-five are numbered in Islay in 1830, mostly the fruits of his devotion. A substantial Church was gathered at Lochgilphead which emigration to Canada drained in the later Twenties, and at last Sinclair followed in 1831, after repeated solicitation, and sixteen of the members went with him. He died in Lobo, Canada, many years ago. When the Itinerant Society closed its work in 1824, he was one of its two agents who passed over to the Home Missionary Society, the other being David Gibson, who had been occasionally aided to spread the gospel in Galloway. His centre was Auchencairn, from whence he preached afield at as many as forty places in a year; but his converts were so far apart that it was not possible to form a Church until 1839. He died in October, 1853. Other two brethren aided in their work by this Society were John Gilmour, who began the cause in Aberdeen which is now Crown Terrace Church, and David Douglas, for a brief period at Falkirk, who went to Hamsterley, in Durham, and is now remembered as the writer of a History of the Baptist Churches of the North of England. It has to be noted that this Society

was the pioneer in the Baptist effort to evangelise the Gaelic Highlands.

BAPTIST HIGHLAND MISSION.

The next advance, chronologically, was made by the Scotch Baptists—those in Glasgow—in the formation of the Baptist Highland Mission in July, 1816. The office-bearers were at Perth, but the motive force and the resources were supplied from the Church over which Dr Watt presided, and other Churches of its connexion, and it had a wide support. The desire to retain a fitted instrument of evangelism in the scene of his activity prompted the movement. William Tulloch—*nomen clarum* in Baptist annals—was a native of Strathspey and, after a brief attendance at the Haldane Classes, had become Pastor of an Independent Church at Killin, and subsequently of one at Lawers. He embraced Baptist principles in 1808, and was baptized by Peter Fisher, of Ardeonaig, and the Lawers Church followed in his train, and thus as Baptist Pastor he continued there for some years. A remarkable awakening had taken place in that district six years before, which Tulloch's devotion endeavoured to maintain; but pressure of circumstances forced him to Renfrew, where his worth became known to the Western brethren. They secured him for the Highlands, and he was stationed at first at Aberfeldy. A stimulating view of his activity at the time is disclosed in a narrative of a preaching tour undertaken by Rev. John Brown, Biggar, in the autumn of 1818, and is the more valuable as giving the opinion of one engaged at the moment on the work so usual with the Baptist Missionary¹:—"Mr T—— officiates as Pastor to a small Baptist Society here, and is principally supported by a number of Churches of that denomination as an itinerant. In the summer time he traverses the remoter districts of the shires of Argyle, Inverness, Ross, Aberdeen, etc. In the winter his preaching excursions are confined to Breadalbane, Strath Tay, Athole, Fortingal, Glenlyon, and

¹ *Notes on an Excursion to the Highlands.* Mr Brown was the grandson of John Brown, of Haddington, author of the Self-Interpreting Bible. He became the well-known minister of Broughton Place U.P. Church, Edinburgh, and was father of Dr John Brown ("Rab.")

other districts in the neighbourhood of Aberfeldy, where he resides. Mr T—— appears a modest, pious, intelligent man, and extremely well fitted for the important and honourable service to which he has devoted himself." Mr Tulloch removed to Blair Athol in 1819, where a small Church had existed for ten years, and thence for over forty years he exercised a wide and beneficent ministry. The journals of the tours of himself and his fellow-labourers, which comprise the Annual Reports of the Mission, present a painful picture of the low moral and spiritual condition of the Islands and the Highlands—and yet the cheering aspect of an eager desire in many places to learn of the way of salvation—and they reveal none the less the self-sacrificing toil of those sent to diffuse the light.

The plan of the Mission, as of its successors, was the approved one of combining pastoral work with evangelistic enterprise. Converts won were brought into Church fellowship for instruction and service. The Missionaries were not evangelists in the modern sense, divorced from pastoral oversight and responsibility. Mr Tulloch was for some years the only Missionary supported by the Highland Mission, but the expenses of several brethren who readily gave their services in long excursions to the needy places were cheerfully met. Towards the close of its separate existence the Mission granted aid to six other Pastors in recognition of their Church work and extended itineration, and these all ministered in the Central Highlands, except one in Shetland, where Sinclair Thomson is now desiered on the northern horizon. On the summer tours the missionaries always went in pairs, and in winter, as Mr Brown indicated, the nearer glens claimed attention.

THE HOME MISSIONARY SOCIETY.

The Brothers Haldane had not been hitherto associated with any of the denominational home missionary enterprises, but it was unthinkable that they should stand aloof from a Christian movement which they had originated. The flame that had kindled others still burned in themselves, and they aided individual efforts in a semi-private way. The Tabernacle Church, now coming to be called the Church at Leith Walk, supported the work of many country Pastors, as Lachlan Mackintosh, of Grantown; Alexander Grant, of Tobermory; William Hutchison, of Kingussie; Walter Munro, of Fortrose;

and others, and these, too, engaged widely in the usual Highland tours. In 1823 a new organisation was launched, again Highland in its sphere of action, with the title of "The Baptist Evangelical Society," which, after a year, changed its name to "The Home Missionary Society," giving the explanation that "as it is not its object to promote the interests of a party, but to disseminate the Gospel of Christ, its present more appropriate title has been adopted." It was the expression of the obligation to this duty on the part of the "English" Baptists—we are all simply "Baptists" now, but the distinction between "Scotch" and "English" as involving a different Church order, was common then. Robert and James Haldane were on its Committee, and this seems to mark their resumption of corporate work. George Barclay became its Secretary, as Dugald Sinclair became its first Missionary, having been taken over from the Itinerant Society. By 1825 it employed fourteen Missionaries, including four young men who had just finished their training under Lachlan Mackintosh in Grantown, and Mackintosh himself and Peter Grant—but Mackintosh removed to Dundee the next year. Other well-remembered names are William Fraser, who became a leader in Canada; James M'Queen, of Skye; and John Mackintosh, long at Lochgilphead; while limited aid was given to William Tulloch, of Westray, and David Gibson, of Galloway.

BAPTIST HOME MISSIONARY SOCIETY.

There were now two Baptist Societies functioning with the same purpose in the same field of labour, the Highlands and the Islands, and the Western Coast and Northern Isles within a single district was not absent. A union of them was accordingly arranged in 1827, and sensitiveness as to the use of the Baptist name in the title having been allayed, that prefix was transferred from the one to the other, and the united body thus became "The Baptist Home Missionary Society for Scotland." Two years later a significant addition declared that it was "Chiefly for the Highlands and Islands," and this lengthy title stands to this day. The missionary staffs of the two Societies combined, and there were now eighteen brethren engaged in this service of love, one or two others having been carried away by the tide flowing towards America. In after years the number rose at times as high as thirty. James Hal-

dane accepted the Secretaryship with his son Robert in 1830, and for the rest of his life was the mentor and advocate of the Mission. He had taken up anew his earliest public Christian pursuit, not, indeed, by undertaking personal tours, but by sending messages of a living faith to the erring and ignorant, the distant and sequestered. The Baptist Home Mission is thus his successor in his earnest evangelism, and the heir of his exalted tradition.

It is not possible even to outline here the hundred-years' story of the Mission. Its faithful preachers have borne the gospel message from Islay to the North of Shetland, they have laboured with an apostolic zeal that has excited the admiration of other Churches, they have encountered danger on sea and land with an unflinching courage, and endured untold privations; they have guided numberless wanderers into the way of peace, and have gathered believers into worshipping assemblies of saints. Their reward has not been of this world: their stipend for many a year was a mere pittance—the Mission had no more to give. David M'Laren, of Glasgow, informed a Parliamentary Commission in 1836 that the allowance for the unmarried, when wholly supported, was £40, and for the married £43 to £50—and this was a full half-century after Goldsmith had written his memorable line. In Shetland the tireless zeal of Thomson won so many to the truth that no less than six churches were established—Dunrossness, Burra Isle, Scalloway, Lerwick, Sandsting, Lunnasting—and remotest quarters shared in his holy service. Orkney had its unfaltering evangelists in Tulloch and Hareus, and living churches were gathered in three of its scattered islands. Scott's self-forgetting toil drew unnumbered souls to Christ in the region of John o' Groats, and Grant and Bell with unwearied steps carried the gospel through Mull and the adjacent mainland. Tiree, an island of revivals, yielded repeated harvests to the sowing of the Word by Macdougald and the two M'Farlanes, none more memorable than that of 1874-76 when hundreds were moved to confession and all the churches gained richly. The apostolic labours of Mackintosh and the two Grants in Strathspey built up the strongest Baptist Church the Highlands have seen and covered the spacious district with a network of preaching stations and Sunday Schools. William Tulloch toiling for a lifetime among the mountains and glens of Athol,

Alexander Grant tramping the roadless tracks of Mull and Ardnamurchan, Sinclair Thomson braving the storm-swept wastes of Shetland, Peter Grant composing his spiritual songs as he trod the moors and hills of Inverness, Duncan McFarlane quickening to thought the people of Tiree—these are a few of the men to be held in lasting remembrance.

The Home Mission being chiefly for the Highlands, the necessary inference that it was not wholly so threw upon it the task of engaging in work in the Lowlands, especially in the days when no other denominational agency existed. Many churches in the southern towns have been succoured in their weakness, and several have originated in its sympathy. Alloa, Coatbridge, Cowdenbeath, Forfar, Hamilton (conjointly with the Baptist Union), Hawick, and Kelso owe the larger debt, while Churches in Ayr, Cumnock, Falkirk, Kilmarnock, Largo, and Stirling have been among the objects of its care. The changing conditions of national life have brought changes of method but not of message. The Long Tour so much favoured in early days has long been discontinued; the Missionaries, restricting themselves to a circuit of stations around their Church centres, have become Missionary-Pastors more than in the past; the drift of population, and particularly of young life, to the cities or to lands overseas has thinned country areas and heightened the strain on those who remain. New duties have come with new occasions, and new obligations, such as the undue burden of training preachers for its province, have been met with courage, while others loom ahead. The Mission, as has been shown, has never stood aloof from the needs of the town, and in its own area to-day it sponsors Wick and Oban, Inverness and Buckie. Yet its service is predominantly to the Highlands and the Islands, and the Western Coast and Northern Isles present their special problems.

The story of the active and successful Home Mission work accomplished in the towns and cities of the south by the Baptist Union is told in other chapters.

VI.—THE LATER ADVANCE: 1850-1925.

REV. A. T. RICHARDSON.

WITH the middle of the Nineteenth Century Baptist life and work in Scotland entered on a new period of expansion and progress. Till then the Churches had been widely scattered, few in number, and mostly small in membership. Owing to the want of Churches within easy reach, many members, on removing from one place to another, found their way into other places of worship and, therefore, were lost to the denomination. Besides many large and populous towns, there were fifteen counties without a single Baptist Church, and three others had only one each. As compared with the population, Baptists were in the proportion of one to every four hundred and sixty. Doubtless the state of feeling regarding Baptists and the attitude of other Churches towards those of our order, when it was a risk to a man's prospects for him to become a member, was partly the reason for this inadequate representation in the land. That this state of matters was keenly felt and deplored by a few is evidenced by numerous utterances of the time. Heroic endeavours were made to meet the necessities of the situation, but with little apparent result. Difficulties were numerous, and the greatest were encountered within the denomination itself. The aloofness of the Churches in their independence, "a lack of cohesion," and "the want of sympathy, guidance and help" for young and struggling causes. In the circumstances associated work was not possible, and the majority of the Churches were so weak that, separately, they could make little or no contribution towards Church extension. "This was not the price of our freedom," declared Mr Graham, 20 years later at Dunfermline, "but the evidence of foolish pride and narrowness of outlook." These efforts, however, towards a closer fellowship of Church life, and co-operative service for the furtherance of Baptist work in the land, though largely abortive, were not altogether in vain. They helped to promote a community of interest and left behind a deeper denominational consciousness which found expression in the "Union" formed in 1869.

Concurrently with this movement towards better understanding and mutual help on the part of the Churches came a change in religious thought and feeling. The Churches generally were Calvinistic, or what was termed "Particular Baptist," outstanding exceptions being Marshall Street, Edinburgh; Hope Street, Glasgow; and Storie Street, Paisley. There was very little known of anything in the Churches save what was subservient to the Calvinistic creed; and there was little tolerance anywhere towards those who held different views. Francis Johnstone of Edinburgh, an advocate both of "Union" and the broader views of doctrine, in 1849 published a volume entitled "The Work of God, and the Work of Man in Conversion," in which the universality of the Atonement and some of its implications were set forth. Though he endured much criticism and ostracism on its account, his book created a deep impression. "Even as late as 1869," wrote Dr. Flett, "on my coming here, one of the first things I met was an ill-concealed insinuation of heresy against Storie Street Church—and all for what? Simply because it had been identified with the doctrine of the Love of God for the whole world, and refused to fetter the liberty of its members in regard to their teaching on the Lord's Day." But the day of this rigid, restrictive Calvinism was passing. A new spirit of freedom and enlightenment prevailed; and even among those who still held the old creed there was now no inclination to justify their position by a denial of the universality of the divine love. A free Gospel was preached in most of the Churches; it was no longer heresy to teach that "by the grace of God Christ has tasted death for every man." Minor differences of opinion on doctrine, and those traditions regarding the origin and order of the various groups of churches so long a cause of separation, became less important. The great truths of the Baptist faith held in common by all the churches exercised an increasing influence towards forbearance and unity. This tended to a truer and more active interest in the work of the denomination. A new sense of responsibility was felt; the moral and spiritual condition of the land, and the enfeebled state of many of the Churches called for enlarged and more arduous effort. Among the foremost to respond to this challenge were the Missionaries of the

Home Mission. "We have the only sovereign remedy for men in the Gospel of Christ," wrote one of them, "and woe be to us if we do not apply it. The Church as a divine institution is the conservator and diffuser of the Gospel.. We are bound by our denominational position to do our best to restore primitive Christianity, and that social system which God designed for the regeneration of the world."

During the first twenty years of the period under review seventeen new Churches were formed. One of the first was that of Dalkeith as a result of the evangelistic labours of Francis Johnstone. Seven years earlier he had resigned his charge at Cupar in order to lead in an extension movement in Edinburgh, his native city. Such work was congenial to him, and with thoroughness and zeal he gave himself to it. In March, 1846, 21 members met and constituted themselves a Church of Christ, with Mr Johnstone as Pastor. His ministry was fresh and vigorous, and made a strong appeal to those whose sympathies were with the wider views of the Gospel which he held. After holding brief pastorates in Cambridge and Glasgow, he returned to his old flock in 1860. During his later ministry the handsome and commodious buildings in Marshall Street were erected at a cost of £5098. In addition to the care of his own Church, he rendered invaluable service to the denomination.

The Churches in N. Frederick Street (now Dennistoun), 1851, and Whyte's Causeway, Kirkcaldy, 1852, both originated by secession from older Churches. From the outset they had the guidance of good experience, and their course has been steady and prosperous. The cause at Rothesay, like that at Kelso, owes much to the practical interest of a devout and consecrated woman, whose memory is fragrant. Mrs Shireff, widow of Rev. Wm. Shireff, Glasgow, on removing to Rothesay purchased the Independent Chapel at Ardbeg for a Baptist meeting-house, and a Church was duly constituted in 1855. Kelso and district as a field was for long the despair of many. The Congregationalists tried it with small success, their Church being now extinct. Kelso Church owes its origin largely to Miss Scott Macdougall of Makerstoun, a member of Dublin Street, Edinburgh, who not only built the Chapel, but generously supported the Pastor for a period of years.

Here also the Home Mission gave excellent help, and for many years the Church was one of the most active and prosperous in our rural districts.

The Baptist faith has had many loyal adherents, noble souls who were not ashamed to bear witness to New Testament doctrine and truth, and to follow in apostolic ways. Wherever they went, *there* was the Church, if no other existed. To them the claims of God's truth were paramount. To testify to it was felt to be their first duty; and that duty they might not neglect, however inconvenient to themselves its fulfilment might prove. They could not practice their principles in union with Churches—however fashionable—where membership suppressed conviction; rather were they content to meet together in little companies in some cottage or upper room, nourishing their spiritual life by the observance of the Lord's Supper, and prayer, and study of the word of God.

In this way the Churches at Peterhead, Coatbridge and Helensburgh were originated. Peterhead, in 1859, by Mr George Thorne, an Excise Officer, stationed at Longside. He was a man of cultured mind, attractive personality, and a whole-hearted Baptist. From long distances the little company came who gathered round him, all of whom he baptized in a baptistery built into his front garden.

In Coatbridge, Mr Robert Dobbie, an engine-keeper, impressed with the truth regarding Baptism through his study of the Bible, was baptized in Glasgow. Discovering one or two other Baptists, a little meeting was arranged for the study of the Scriptures. The rapid growth of the gathering soon led to the establishing of a Church and regularly organised services. Helensburgh was indebted to Mr Robert Dickie, a clothier who had retired from business in Glasgow. He was a "Scotch Baptist," and at his own expense had a small Chapel erected on ground adjoining his house. Other Churches formed at this time were Lossiemouth, Cambridge Street, Glasgow, and Victoria Place, Paisley—all of these by groups of members from other Churches. But the breath of spiritual quickening and revival was also felt here and there in the land, resulting in the formation of those Churches at Lochee, Kilmarnock, and Scarfskerry; and the Churches at

Falkirk, Millport, North Leith and Largo were resuscitated and again set in order.

The culmination of this period of progressive work was reached in the formation of the present Baptist Union. Though many Churches did not at first enter its fellowship, it was nevertheless representative of all the streams of Baptist life and work. This achievement was a gain of incalculable value, and marked an epoch in the history of the denomination. It was the result of patient toil and seer-like foresight and understanding on the part of its promoters. Among the objects declared, for which the Union was formed, are the two following:—The strengthening and extension of Missionary operations at home and abroad; and, to encourage well considered movements for Church extension. How far these objects have been realised may be seen in a survey of the thirty years before the close of the century. At the opening session of the new Union an appeal was made for a more effective evangelisation of the land. The condition of Scotland presented a great opportunity for a forward Baptist movement. This was to be something more than evangelistic effort merely. “If our Churches are to be strong *Baptist Churches*, we must rely *not* less on ministerial training, but more on aggressive efforts. If our principles are Scriptural, as we all believe them to be, then, while making it our first concern to bring sinners to the Saviour, we are bound to impress upon all believers, not only that it is desirable, but that it is their *bounden duty* to follow out our Lord’s command regarding baptism. We have a truth to proclaim which other Christians have either neglected or strangely misunderstood. Let us beware of that false charity which would lead us to hide our light under a bushel and shirk the implications of our trust.” The appeal sounded a true note. Like a clarion call it rallied the Churches and did much to direct their interest and energy. For work of this kind the Baptist Union was especially fortunate in the choice of its first Secretary. The Rev. William Tulloch, a man of piety and consecrated zeal, richly endowed with great preaching gifts, an intrepid evangelist, was eminently fitted for the office. He was a son of the Home Mission, his father being William Tulloch of Blair Atholl, to whose unremitting labours and extensive missionary tours the Highland work owes much of its permanence and progress. Reared in this

tradition and atmosphere, and with an intimate knowledge of the exacting and varied experience of pastoral work in Elgin and Edinburgh, he heartily entered on the duties of his office. Under his guidance the Baptist Union became a live, functioning body. It was brought into contact with all the Churches by means of visiting brethren—usually the most prominent in the ministry. In this way the needy districts were evangelised, and weak Churches were built up. Great good was done throughout the land. Unlike the method which obtains in modern times, these visits by the deputies of the Union were not for one night only. They were generally for a fortnight, or for such shorter period as sufficed for an earnest evangelistic campaign. Each Church receiving financial assistance was expected to prepare for such visits each year. The scheme worked well. Many of the Churches were so strengthened by the fruit of these efforts that they were able to dispense with further financial aid; and even where that end was not achieved, the little Church was left encouraged and cheered. One newspaper, reporting on the work, concluded with the remark:—"That such interest might well encourage the Church Courts of other denominations to organise similar efforts for carrying the Gospel to the masses of the cities as well as to the sparsely populated districts of the country."

During the thirty years of Baptist life and work before the end of the century, fifty-nine new Churches were established, and one, long divided, was reorganised and equipped. While one or two are yet small and weak, and one has ceased to exist, many of the others are among the most prominent and active Churches in the land to-day. A few of the most outstanding of these may be mentioned. Wishaw, 1871, owes its origin to the loyalty of three Baptist families who had removed from Glasgow. This Church was among the first to receive the kindly aid of the Baptist Union. Govan, 1872, was begun and carried on as a Mission by the Church in N. Frederick Street (Dennistoun) before its formation as a Church. It is distinguished as being the only sphere of the ministry of the late Rev. Jervis Coats, D.D. In the same year the Churches of Dumfries and Forfar were constituted. The latter as the outcome of a series of meetings conducted by Richard Steel, Grantown-on-Spey, under the auspices of the

Baptist Union. Thereafter there followed Ward Road, Dundee, Old Cunnock, Cowdenbeath, Dumbarton, Broughty Ferry, and Victoria Place, Glasgow, and later Queen's Park and Bridgeton, Glasgow, in 1878 and 1879 respectively.

In 1880 the Churches of Leslie and Selkirk were formed, both of them due to the faith and enterprise of individuals; and, in the same year, a little group of men and women, gathered for the study of the Scriptures in Cambuslang, discovered Believer's Baptism to be essential to obedience. They decided to submit themselves for baptism and thereafter form a Church. In rapid succession there were organised Churches in Pitlochry, Alva, Motherwell, George Square, Greenock; and Hillhead, Glasgow, so closely associated with the magnetic personality and gracious ministry of Frederick Hall Roberts. In all of these there was a small number, in membership elsewhere, who formed the nucleus of the new cause. The Church at Hamilton owes its beginning to the work of the Rev. J. R. Chrystal, B.D., in 1885. A man of faith and enterprise, Mr Chrystal, on leaving the Established Church to become a Baptist, at once set himself to raise a new Church in Hamilton, under the joint auspices of the Baptist Union and Home Mission. In this he was successful, leaving behind him, on his retiral in 1909, a loyal and devoted people with a beautifully appointed building. Another Church was organised at Ayr, under the influence and guidance of Mr Donald, Kilmarnock. Gilcomston Park Church, Aberdeen, was formed in 1887, as the result of the labours of Rev. Alexander Bisset, M.A., of Kirkcaldy. He had been invited to undertake the new work in Aberdeen. To this he responded, and was successful in building up a strong and vigorous Church. At Kirkintilloch a small group of business men, members of Glasgow Churches, but residing in Kirkintilloch, resolved to build an altar beside their tent; and at Peebles in 1889 a cause was established by the staunch fidelity of one Baptist family. This little Church has an honourable record of faithful service in the community.

In 1890 a spiritual movement began to manifest itself in the uplands of South Ayrshire. Its centre was the little Mission outpost in the Parish of New Cunnock. Members were gathered in and a Church was formed under the

pastoral care of James Adair, to whose devoted service many owe their decision for Christ. The young cause was supported by the Home Mission and later by the Baptist Union.

The later years of the century were marked by much enquiry as to the best methods for promoting Baptist principles in Scotland. This subject formed the theme of a Presidential address from the chair of the Council, as the Assembly was then called, and an afternoon was devoted to a conference on it. From its inception the Union had carried on Evangelistic and Extension work by means of the voluntary services of ministers, by whose zeal and activity much new ground was covered. The growing need for such work was recognised by the Council in 1889, when it was unanimously agreed to appoint a Committee "to arrange evangelistic meetings in suitable centres of population, and to assist Baptist Churches in evangelistic efforts." A Committee was appointed. Almost immediately thereafter, one member of the Union offered £100 per annum for five years towards the salary of a capable evangelist, and another member £50 towards evangelistic work. Though the appointment of an evangelist was deferred, a Mission was opened in Springburn, Glasgow, with a view to Church extension, the Rev. John Horne, Ayr, being secured for this work. Meanwhile pioneer movements had been successfully established in Prestwick under the guidance of Mr Thomas Young, a Baptist lawyer, and in Clydebank by Rev. John McLean, Dumbarton. Other fruitful efforts were being made in Bellshill, Oban, Paisley Road (Harper Memorial), Kelvinside, Gourrock, Renfrew, and Shettleston, in the West. In the East, new work had been undertaken in South Leith, Ratho, Abbeyhill, and at Morningside, Edinburgh. They all represent the courageous faith of men who dared to take risks for God.

The Rev. J. Cumming Brown, to whose enterprise and zeal Morningside Church owes its origin, in his earlier ministry had the honour of gathering together the Church at Austruther, and in instituting the cause now represented by Ward Road Church, Dundee. Churches were also formed at Union Grove, Aberdeen; Leven, Portobello, and Maxwelltown, Dundee, largely as extension efforts; while Dunfermline West, an off-shoot from Viewfield Church, established a vigorous cause

in the suburbs of that town. Besides these, other work undertaken in the Central Counties and the North resulted in the formation of Churches in Carluke, Blantyre, Denny, Tilli-coultry, Inverness and Hopeman.

The rapid multiplication of Churches, while indicating the advance of Baptist principles and practice, at the same time raised the question in the minds of many as to the wisdom of encouraging their formation in places where they could not hope for a considerable period to be anything other than small. Would they ever be able suitably to maintain a minister without continual financial aid? And where no such aid could be given, would there not be a likelihood of men being called to fill these pastorates who had not the necessary qualifications. It is now generally recognised, however earnest and excellent a man may be, that the gifts and abilities required for useful and successful evangelistic work are not always accompanied by those necessary for the pastoral office; though, on the other hand, it is conceded that the best proof of the gifts of anyone can only be given in their use. The Baptist Union wisely exercised a wide and generous discretion in the matter. From its formation it has had vested in it the right to withhold financial aid from any Church that has called a man to its pastorate who in the considered judgment of the Union is unsuitable; but the occasions when this prerogative has been exercised are exceedingly few. The door of the Baptist ministry has never been shut against anyone who, though lacking early opportunities for study and training, can show by Christian character, intellectual ability, and successful service for Jesus Christ, some qualifications for ministerial work. Where age permits the complete University course is made available, and where it does not other courses are prescribed, under the Scheme of Ministerial Recognition adopted in 1902. In a few instances the problem of the ministry did not arise, or, when it did, it was solved by brethren endowed with pastoral gifts, while engaged in their ordinary calling, assuming the pastoral oversight of the little Church. Their work was of a high standard, and as a result of their labour of years in shepherding the little flock they had helped to gather, the lay pastorate has now been succeeded by a regular ministry.

At Maybole and Girvan churches were begun through the influence and service of Mr Thomas Ramsay. For 19 years he carried on the pastoral work of the young cause at Maybole, while attending to the onerous duties of his business; and at the end of that period, he had the satisfaction of introducing his successor to a prosperous, self-supporting church. It is worthy of note as a striking comment on the need for thorough equipment in the work of the ministry, that the sons of three of the most successful lay-pastors in the Union have taken the full University and College course.

The new century has seen the work of the past consolidated, many new Churches formed, and the work of the Union extended in many directions. The Twentieth Century Fund, raised in 1900, for the first time made it possible for the Union to support extension work in an adequate manner, though this was only for a limited number of years. Other objects shared the benefits of the Fund, such as the assistance of smaller Churches in maintenance of their ministers, the Ministers' Provident Fund, Education, and the Church House. This Fund represented the largest sum raised among the Churches, fully £12,000. In making the effort a sacrifice, the people received more than they gave. Having succeeded in doing a big thing, they grew in the consciousness of it and realised, as never before, their ability to accomplish yet greater tasks.

For several years the Fife Baptist Association had contemplated a forward movement in those towns in the county where the Baptist cause was not represented. An opportunity offered itself for the establishing of a new church in the Pathhead district of Kirkealdy, where a mission had been carried on by members from Whyte's Causeway, and supported by the Home Mission. The members of the Pathhead district were disjoined from the parent Church to form the nucleus of the movement. The Association took up the work, and from the first it prospered and grew.

Attention was thereafter turned to other districts, and in conjunction with the Twentieth Century Committee, Churches were formed in Bowhill, Inverkeithing, Buckhaven, Lochgelly and Rosyth. In the east of the county, at Pittenweem, where members from Anstruther had organised a Sunday

School and Mission Service, a little Church was formed. Progress has been slow in a number of these districts, but in most of them successful work has been maintained.

In Lanarkshire and the West, there has been a similar development of new work. Churches were instituted at Uddingston, Johnstone, Alexandria, Partick, Port Glasgow, Shotts, and Larkhall; also at Whiteinch, Hermon Hall, Cathcart, and Mossbank, Glasgow.

Hawthill, Dundee, at first opened as a Mission Church by the Rev. A. Piggott, was subsequently set in order and fully equipped. The Church in Gorgie was formed by the Edinburgh Baptist Association in their scheme of extension work, and in Perth the West Church had its origin as an off-shoot from the older Church in Tay Street. Further afield, in the more scattered districts, Churches have been organised in Buckie, Taynult, Port Ellen, and Sanday, Orkney.

Throughout the years the expansion and development of Baptist life and work has been almost continuous, especially in the more central and populous districts of the country. A fallow year—a year when no new Church was formed or added to the Union elicited surprise and comment. It was regarded as indicating remissness somewhere—a matter to be looked into, and given serious consideration. “There is no good reason why two new Churches, at least, should not be formed each year. When the spirit of true Christian enthusiasm takes possession of all those who are leaders among us, this will seem but a very small matter.” Thus, without uncertainty, did the leaders of the past express themselves.

In the rural districts, and more so in the Highlands and Islands, where church life is difficult to maintain, because of emigration and the decrease of population from other causes—even there the little Churches and mission stations were not without a measure of success. There is no quieter place, or more peaceful scene than that which meets the gaze on first sighting the little Island of Tiree. It knows nothing of bustle or of overcrowding. But it has known something of the disturbing and awakening effect of Pentecost. The baptism of two converts in a river pool; an appeal that arrested the throng standing on the banks; and an interest was created as widespread as the island shores. Within one year 400 out of a

population of 2,500 testified to their decision for Christ; and, of these, 116 followed their Lord in Baptism.

At Grantown-on-Spey repeated seasons of spiritual quickening have occurred, each of them reviving and strengthening the Church. During one such period, when Rev. T. W. Lister visited the Church, the results experienced were without parallel for 30 years. Over 100 persons professed faith in Jesus Christ, many of them subsequently becoming members of the Baptist cause. Other islands and districts have shared these experiences and reaped like results; from Westray and the islands of the North to Selkirk and the scattered Churches of the South. Only in this way have many of those remote places been able to endure the strain of the years. They reaped, but not to store and keep; others enjoyed the fruits of their labours as the tide of migration towards the towns and cities continued to flow.

During the period covered by this chapter, there has certainly been a considerable increase, both in the number of Churches and their memberships. There have been formed 103 new Churches, two of these have now ceased to exist. About the middle of last century it was computed there were 5,500 Baptists in Scotland. To-day, the returned membership of all our Churches is 22,815. The decade when the rate of increase in membership reached its highest point was from 1890 to 1899; this also was the most active period in the founding of new Churches, no fewer than 26 having been begun in those years. In 1850 Baptists, as compared with the population, numbered 1 in 460; to-day, they number 1 in 133. In carrying on the work which lies behind these bare statements and figures, the Baptist Denomination owes much to its distinguished men. And of these there have been no small number. The distinguishing feature of their character and labours was zeal for God and the promotion of His cause. Their words "glittered" with truth. There was an earnest outspokenness on the great principles for which we stand as Baptists, and a readier use of the pen in advocating them. They embraced every opportunity to proclaim the Gospel of the grace of God. By their consistent lives and abundant labours they influenced many for good, and gained for themselves, and the denomination which they represented, a very large measure of general respect and esteem.

Progress of a no less evident nature has been made in another direction. For many years it was one of the great weaknesses standing in the way of successful Baptist work that too little or no thought was given to building sites and Church architecture and design. Church buildings were frequently erected in obscure places, difficult to find, and the idea of attractiveness was seldom found in the scheme. The day of the back street and the bare hall on the top floor of a building has gone. Many of the city Churches, for appointment, appropriateness, taste, and beauty, now rank with the finest in the land; and that magnificent edifice, the memorial to Mr Thomas Coats, is hardly equalled among non-Episcopal Churches in Europe. In the rural towns and districts also, the faults of the past are being avoided; a Baptist Union Advisory Building Committee, composed of men of knowledge and experience, is doing much by suggestion and guidance regarding plans to make the smaller Churches outwardly attractive, and their interior appointments suitable and pleasing.

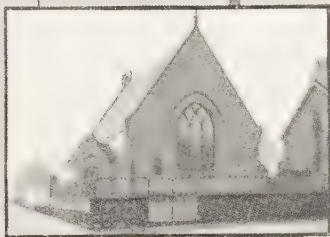
In a voluntary Union of Churches such as the Baptist Union represents, where every Church is independent of external control, both in regard to its doctrine and the management of its affairs, it is almost impossible to imagine the passing of the years without difficulties arising of a more or less serious nature to disturb the peace. And it is due to wise leadership on the part of those in office, and a healthy spiritual life among the people, that only on two or three occasions during the last half-century has there been cause for the exercise of discipline. The Union holds no jurisdiction over the Churches, but it may suspend the membership of any Church for a stated period, or withdraw from its fellowship *sine die*, should such a course be necessary. Where there have been disputes, the Union, on appeal by both parties, has acted as arbiter. A Committee, designated the Arbitration Committee of the Baptist Union, was appointed at the Council meetings in 1900. Among the Churches, however, there is a growing unanimity of adherence to the spirit and fellowship we have with each other in Christ, and to the principles and policy of that fellowship, as more widely represented by the Baptist Union.



ELLEN



PARK ADJ.



ELLEN



ELLEN



CROWN TERRACE





INVERNESS



ROSS HOLLOW



ANTHONY

VII.—CHRONICLE OF THE CHURCHES.

ABERDEEN AND THE NORTH.

The Crown Terrace Church was founded in 1821 through the labours of Rev. John Gilmore, Irvine, Agent of the **Crown Terrace Church.** Baptist Itinerant Society, which was founded by Messrs. Christopher Anderson and George Barclay. Though the Church is entered in the "Year-Book" as having been founded in 1821, there is a short break in its history. The Church formed in that year was dissolved in 1837, and, strictly speaking, the present Church did not come into existence till 1839. The Founders of the new Church were, however, all members of the old one, and they now returned to the old Chapel and to the old name. The new John Street Church was in fact the old John Street Church resuscitated, that Church having had as Pastors—John Gilmore (1821-30) and Thos. Pottinger (1832-34). Mr Pottinger was succeeded by Alex. Hay, a former member, then studying at Bristol "Academy," and who, though not appointed Pastor, stayed for 18 months. During his time an unsuccessful attempt was made to unite with Silver Street Church. A Sabbath School had also been begun. In 1839 the new Church started under the leadership of Alex. M. Stalker, from Bradford College, but he stayed only one year. The following in succession occupied the pastorate:—Ebenezer Pledge (1842-49); John Price (1851-53); Joseph Perkins (1853-55); Geo. S. Mee (1857-62); Stephen J. Davis (1863-66); Clarence Chambers (1866-77); Alex. Anderson, M.A., LL.D. (Honorary, 1878-79); William Stewart Chedburn (1879-1909); Forbes Jackson, M.A., (1910-13); E. A. Hopkins, the present Pastor, settled in 1914.

In 1848 George Street Church was formed under the ministry of Alex. Anderson, M.A., LL.D. He had been minister of the Parish of Boyndie, Banffshire, but "came out" at the Disruption of 1843, becoming shortly after minister of the Free Church of Old Aberdeen. While there his views as regards Baptism changed, and on making these public he was declared by the General Assembly of 1848 to be no longer either a minister or member of the Free Church. Thrown upon his own resources, he started a School, afterwards called the "Gymnasium," the success of which enabled him to preach the Gospel in the George Street Hall without fee or reward for 29 years. There was something singularly impressive about him—slowness of speech, gravity of demeanour, and a fine old-world courtesy, all helped to heighten the effect of his high character. In 1878 Crown Terrace

Church was without a Pastor, and, as Dr. Anderson's health was failing, negotiations for the union of the two Churches were started, and the union effected in June of that year. 94 members joined Crown Terrace Church from "The Hall," making the total membership of the Church 266. Dr. Anderson became Honorary Pastor till Mr Chedburn's settlement in the following year. George S. Mee, who came from Pembrokeshire, was a man of a type new to the Church, "keen, advanced in opinion, clever if not profound, an intellectual rather than a spiritual force." During his 5½ years' ministry the membership was quite doubled, and had it not been for an unfortunate dispute which led to his resignation he would have left the Church much stronger than he found it. His son, Arthur Mee, is a well-known London author, Editor of "My Magazine," and other publications. In 1869 Crown Terrace Church was built and opened by Dr. Culross, Stirling, on 3rd February, 1870. Reference has been made to the existence of a Sabbath School in 1851. The Minutes of that date refer to two, both conducted in the Church. In 1835 a Mission School was begun in one of the poor streets of the town, and later on, Tract distribution. In 1859, when the city was divided into districts by the Evangelistic Association, a large district was allotted to the Church. The removal of the Church to Crown Terrace interfered with this work, but a Mission was begun in Longacre shortly after the opening of the new Church. Two new Churches were begun by members from Crown Terrace—Gilcomston Park in 1887, and Union Grove in 1892. Several ministers and Missionaries have gone out from the Church.

The Church was formed on 26th January, 1887, with a membership of 37, on the initiative of John Stewart, Esq., of **Gilcomston Park**. Banchory House. The first minister was Rev. A. Bisset, M.A., who, after a successful ministry in the South Free Church, Peterhead, had adopted Baptist views. Under his leadership a large and vigorous Church was built up, which speedily made its influence felt in the community. It met in various halls until the opening, in 1894, of the building erected in Gilcomston Park, at a cost of £3,000. Mr Bisset retired in 1902, taking the oversight of the Church in Alexandria, where he died in 1908. He was succeeded by Rev. A. Grant Gibb, M.A., son of A. Gibb, Esq., warehouseman in the city. Mr Gibb founded the Baptist cause in Limerick, Ireland, where a Church was built and opened free of debt. He was President of the Baptist Union of Ireland in 1898. Under his ministry over 500 have been baptised and added to the Church. Two revivals have been experienced, in 1905 and 1921, and through the regular ministry and occasional Missions many have been savingly converted. The chief agencies of the Church are two Sunday Schools, Bible Classes, District Visitation and Tract Distribution, Open-Air Work, Mothers' Meeting, Lodging-House Work, Mission Study Circles, Young People's and Junior Fellowship Associations, and numerous Prayer Meetings. Mr George Scott, jeweller, one of the founders, was Treasurer and Sunday School Superintendent till his death in 1920. Over 29 members of the Church have served in the Mission Field and in the home Churches.

Under the leadership of Mr James Crichton, Union Grove Church was begun on 25th July, 1891, with a substantial nucleus of membership drawn mainly from Crown Terrace. An excellent site had already been secured, and building operations were taken in hand forthwith. Only the Hall and Class-Rooms were erected. The late Howard Bowser, Esq., J.P., of Glasgow, laid the foundation stone on 18th September, 1891, and the buildings were formally opened by Rev. Dr. Landels of Edinburgh on 14th August, 1892. The Church still worships in the Hall, which has also to serve for Sunday School and all other purposes. The ground for the Church remains, however, commanding an excellent situation in a populous middle-class neighbourhood. The first minister, Rev. S. G. Woodrow, was called to the pastorate in 1893, and exercised a gracious and scholarly ministry for over 14 years. He was followed by Rev. R. Birch Hoyle, A.T.S., who laboured with much acceptance from 1907 to 1912. The Church's next choice fell on Mr Henry S. Curr, M.A., B.D., B.Litt. Union Grove was his first charge. His greatest work was the deepening and enrichment of the spiritual life of the Church, the evidences of which remain to this day. He resigned the pastorate on receiving a call from Orangefield Church, Greenock, in March, 1916. After nine months Rev. Alexander Stewart was called in December, 1916. Mr Stewart laboured through the last years of war and the first days of peace up to December, 1921. He held and fearlessly proclaimed views on the war and on politics generally with which many of his people could not agree. He made many additions to the membership, and did much to make the Church's influence felt in the neighbourhood, but there were large and devastating secessions, and at the end of his ministry, when he accepted a call to Laird Street, Birkenhead, the situation, both as to membership and finance, was extremely precarious. At this juncture the Church was able to secure the services of Mr Charles S. Morgan as Moderator. Under his skilled and tactful pilotage the Church came safely through its difficult and perilous passage, when the Rev. J. W. Derwent, formerly of Earby Church, Yorkshire, was called to the pastorate. Mr Derwent's stay was very brief, but long enough to enable him to accomplish a highly important work of reconstruction and consolidation. He left in October, 1923, on receiving a call to Duncan Street, Edinburgh. Rev. Jackson S. Chedburn, a son of Rev. W. Stewart Chedburn, who had been minister of Crown Terrace Church at the time of the establishment of Union Grove, was appointed to the pastorate in March, 1924, but resigned in the following year. The history of this Church, covering a period of only 34 years, has been characterised by change. Many mistakes have had to be remedied and many false steps have had to be retraced, but the present outlook is hopeful. Though proposals to amalgamate with another Church in the city have been made and strongly supported, there has always been a resolute majority in favour of the more heroic policy, and there is every reason to believe that the future of the Church will justify this policy of independence. In addition to the name of James Crichton, one of its founders, Mr Alfred Glenesk, of Bolobo, Congo, son of the well-known Congo Missionary of

the same name, was brought up in the Church. His name occupies one of the most honoured places in the Church's roll of members.

At the close of 1903 the Baptist Home Missionary Society sent Revs. Alex. Bremner and W. J. Lipiatt to conduct a **Buckie.** Mission in Buckie, with a view to the opening of a permanent Mission. The Mission extended over three weeks, and at the close a few friends agreed to form the nucleus of a Church. The newly-formed Church held its weekly meetings in the Volunteer Hall, and Rev. H. McKenzie became the first pastor. He resigned in September, 1905, and it was not until January, 1906, that Mr Russell was appointed to the charge. For nine months he continued as pastor, and for the next six months the Church was served by Mr Cuncliffe and Mr Macdonald. In April, 1907, the Rev. Wm. Gibson began his ministry, and the prosperity of the Church really commenced about that time. The meeting place was changed to the Good Templar Hall, where the work was carried on for over three years. In 1910 the present Church was built, the opening ceremony taking place on 30th December. Mr Gibson carried on the work of the Church successfully till June, 1914, when he was transferred to Greenock. Rev. W. J. Batters served as pastor from April, 1915, till 1918; Rev. M. Cook from August, 1918, till January, 1922; Rev. R. Young from March, 1922, to 1925; Rev. John Moore, the present pastor, 1925. The population of Buckie is 9,000. The industries are fishing, boat-building, and net manufacturing.

The Baptist Church in Elgin was formed in the Autumn of 1808. It came into being amid the throes of a new spiritual era, **Elgin.** when the return of the evangelical spirit after the darkness and gloom of Moderatism was as the dawning of a new day. The brothers Haldane were the instruments used of God in bringing the Church into existence. In 1804 Robert Haldane, Esq., at his own expense, erected for Mr Ballantine and his people a Hall which became the home of the Independent Church. In 1807 Mr Ballantine resigned and went—probably accepting Baptist principles—to labour in London. He was followed by Mr Stewart, of Perth. After eight months' residence in Elgin, Mr Stewart also became convinced of the Scripturalness of believer's baptism, and through his influence quite a number began to examine the subject and consequently embraced Baptist views. Resigning his charge, Mr Stewart left for Edinburgh, where he was baptised. In his absence Mr McKenzie, a Baptist minister, visited Elgin and administered baptism to those who held to the New Testament mode. In a few weeks Mr Stewart returned for his family and baptised several others. These formed themselves into a Church of about 30 members in 1808. For many years the Church continued without any settled pastor. Between 1825-1828 there were occasional supplies. In 1828 three Baptists—Lewis Anderson, Alexander Urquhart and John Botchen—purchased a hall seated for two hundred. In 1827 Mr Peter McDonald, who had been baptised by Mr Haldane in

Edinburgh, settled in Elgin and joined the Church when it was in great difficulties. He helped it to its wider outlook, and through his influence Rev. W. Tulloch became the pastor in 1843, and thereby introduced a new and permanent element into the Church's life. The daughter of Mr Peter M'Donald became the wife of Rev. W. Tulloch. Their son, Wm. Tulloch, Esq., was for many years the Honorary Treasurer of the Baptist Home Missionary Society for Scotland. The name of Tulloch has been honoured throughout the denomination in Scotland for many years. Mr Tulloch left Elgin in September, 1855, to take charge of the Tabernacle Church in Edinburgh. He was President of the Scottish Baptist Union, 1882-83. From April, 1858, to May, 1861, Rev. Thos. Vasey, of Wigan, was the pastor. His three years at Elgin were most fruitful, and during his ministry the Church at Lossiemouth was formed. The Hopeman Church was subsequently born of the Church at Lossiemouth, chiefly through the energy of Rev. A. Bremner, now of Dumfries. The fellowship of the Mother Church with her daughter and grand-daughter has remained throughout the years unbroken. Mr Vasey was succeeded in the pastorate by Rev. Jas. Macfarlane (1861-71). During ten years of faithful and devoted service a Church was formed in Forres, probably in 1869. After many years of chequered history, however, that Church has been closed. For some years the Elgin Church was pastorless, until Rev. A. Young, M.A., was settled in March, 1877, continuing to December, 1881. Rev. W. Tulloch again took the oversight of the Church for a year, leaving for Dundee in August, 1883. In 1884 Mr R. E. Glendening, a student of the Pastors' College, London, was inducted on 6th June. His ministry, which lasted for twelve and a half years, was a time of marked progress. During his pastorate and largely due to his efforts the present elegant and well-equipped Church was built, and opened in December, 1892. In July, 1896, Mr Glendening left for Paisley. Since his departure the ministers of the Church have been:—Rev. J. F. Taviner (1897-1900); Rev. W. D. Hankinson (1901-04); Rev. D. D. Smith (1904-06); Rev. J. Dunlop (1907-11); Rev. W. E. Morgan (1911-18); Rev. W. J. Batters (1918-26). During the ministry of Mr Dunlop the Church celebrated its Centenary. A Manse was purchased in commemoration of the event. A debt of £250 which remained on the Manse has been entirely cleared during Mr Batter's ministry. A few workers have gone out from the Church to other lands. Elgin is an attractive country town with a population of about 8,000, situated in the centre of a district famous for its fertility—"The Granary of Moray." Nurseries, distilleries, net works and woollen mills afford employment for many. Numerous visitors come in summer, attracted by the charms of the surrounding scenery or by the ruins of the once magnificent Cathedral. At one time an important Episcopal See, Elgin still claims the dignity of a 'City,' and in the North of Scotland at any rate the capital of Moray is known as "The City of Elgin."

The origin of the Baptist cause in Fraserburgh is of comparatively recent date. In 1840 the town was visited by Mr G. **Fraserburgh.** C. Reid, who was connected with a company of "Disciples." Mr Reid held a series of meetings, giving great prominence in his addresses to the doctrine of immersion. A number of those who were convinced of the truth of his teaching applied for baptism, and Mr Reid baptised them in the water of Philorth. In April of that year four well-known members of the Congregational Church seceded and became practically the founders of the Baptist congregation. For a time they met on Sundays in the house of one of their number, and in course of time a room was rented in Cross Street. The little company met there for a number of years, and by and by they removed to the old, disused Episcopalian Chapel in Mid Street. The steady growth of numbers rendered another removal necessary, and a School-room in the same street was next secured. About this time there was a great religious awakening in the villages of Inverallochy and Cairnbulg, and many of the converts attached themselves to the Baptists. Shortly afterwards the Scotch Baptists from these villages, who had been accustomed to go to worship at Boyndlie, went over in a body and joined the Fraserburgh congregation, greatly strengthening the cause there. All this time the work of the congregation had been carried on by the members themselves, without the aid of any settled minister. Many shared in the services, a prominent part being taken by the late Mr George Bruce. While worshipping in the Town Hall, and shortly before leaving for a place of worship of its own, the congregation called its first pastor, Rev. James Stewart. The next important step was the opening of the Church, which took place in 1878. A site had been secured in Victoria Street, and a neat building was erected, costing about £1,800, and with accommodation for about 350. Rev. James Stewart was followed by the Rev. John Munro, in whose pastorate the Church was built. Several ministers have served the Church well, including Rev. Walter Richards, who became President of the Union in 1916-17; and the present Pastor, Rev. John Murphy. The population of Fraserburgh is 19,000, and the principal industry, fishing.

About the beginning of the 19th Century Mr James Haldane, of Edinburgh, preached in the Grantown district. **Grantown-on-Spey.** Through the influence and liberality of the Haldanes and others, several Missionaries itinerated at intervals in the country, and their efforts resulted in the formation of an Independent Church at Rothiemurchus. From Strathspey and Badenoch the Christians met in this Church, with Lachlan Macintosh as their leader. He was a man of outstanding gifts and character, so that for years he continued to preach and administer the ordinances as an Independent largely supported by the Haldanes. Through study he began to see the truth of believer's baptism, and being invited by Mr Haldane to a conference on the subject, walked all the way to Edinburgh, hoping probably that he would find his new views overthrown by the greater knowledge and experi-

ence of Mr Haldane. The result of a long conference was, however, exactly the opposite. Mr Haldane who, as the result of previous study, had virtually abandoned infant baptism, was himself shortly afterwards baptised, while Mr Macintosh was also baptised in Bristo Place Church before returning North. On his return he publicly stated his views, and offered to resign his charge, but the majority of the members united with him, and the Church became Baptist. After some time Mr Macintosh went to Granton-on-Spey preaching, but he was regarded as a heretic, and none would receive him. He was practically ordered out of the village, but Alex. Grant, of Anagach, and afterwards of Auchnafairn, whose wife, Elspet Macgregor, had come under Macintosh's ministry during a sojourn in Rothiemurchus, welcomed the preacher, and fitted up a room in their house for the meetings. There the Grantown Baptist Church was formed about the year 1808, and it consisted of seven who had been baptised in the Spey by L. Macintosh. In spite of persecution, the Church grew, while in the name of the Laird of Grant, who was abroad, orders were given forbidding Macintosh to preach in any building on the Estate, and the people were ordered not to harbour him in their houses. At this time the Baptists were holding meetings in a gravel pit on the outskirts of the village, and it was to this gathering that Peter Grant was first drawn by the singing. He was then Precentor in Abernethy Church, some six miles away. In passing it is interesting to know that he led the praise in this Parish Church with his violin. He tells us also that when sermon time came the minister would say, "Let us hear what 'Boney' is doing now," and would proceed to read the newspaper to the people. Concern for his soul had been first awakened, not by any preaching, but by a friend singing Dugald Buchanan's Hymn, "La Bhreitheanais," when he was about 12 years of age. His attendance at the Baptist meetings led to his conversion and baptism while still a young man. Immediately he began to preach and testify. L. Macintosh continued as pastor, and the Church continued growing. After 19 years of this work he became Agent for the Baptist Highland Mission. In the year 1826 Peter Grant was unanimously chosen pastor, and continued for 41 years. He received no salary for many years, but supported himself by the produce of his farm, Ballintua. After a time some friends in Edinburgh helped to support him, until the Home Mission was formed, when he became one of its agents, and for many years received a salary of £42 a year. About ten years before his death (in 1867) the Church cheerfully undertook his entire support at a salary of £70 a year, thereby doing themselves honour as well as their aged pastor. About the year 1809 he published a volume of poems, and lived to see its 18th edition. The 21st edition has been recently published. The Church formed in Anagach met for many years in a house where the Royal Bank now stands. Afterwards a house belonging to the pastor, Peter Grant, was made into a place of worship, and its use given free to the Church. It soon became too small, and was enlarged by public subscription. After much consideration the Church resolved to build a larger place of worship, and a site was gladly

granted by the Earl of Seafield, who had come to take an interest in Peter Grant. The site given was the old gravel pit where the first meetings were held. William Grant, third son of Peter Grant, was now assisting his father, and to him fell the duty of collecting money for the new building. The Chapel was opened on Sunday, 19th September, 1851, by Dr. Paterson of Glasgow. The cost was only £298, and in March following it stood clear of debt. The Church continued to prosper, and its membership was close on 300 (with six Sabbath Schools) until the tide of emigration swept the Highlands, and not merely families but little communities left Strathspey for the ranches and backwoods of Canada. In the year 1901 the Church was enlarged and reconstructed, new seating provided, and a pipe organ installed. Altogether some £2,900 were spent on the present building, which has the reputation of being one of the prettiest little Churches in the North. The enlarged Church was opened by Dr. McLaren of Manchester, who usually spent his summer at Carrbridge. On January 1st, 1868, William Grant, third son of Peter Grant, was chosen as pastor, having been assistant to his father since 1849. In 1870 he was called to Bristo Place, Edinburgh. Then the following became pastors:—Arthur Morgan (1870-71); Richard Steel (1871-72); Robert B. Wallace (1873-79); John Munro (1879-80); James Duncan, M.A. (1881-89); Thomas Bennet (1890-91); William H. Davis (1891-98); William Hay (1898-1903); James Ings (1903-05); David Smith (1906-17); George McElwee, M.A., B.Sc., Interim Pastor during the war period; William Pollok Morrison (1921-26). With regard to outstanding men, Duncan Dunbar, one of the early converts, son of a crofter near Spey Bridge, was baptised by L. Macintosh, and early in life emigrated to America. There he publicly championed the cause of the slaves, and was pastor of Churches, first in New Brunswick and afterwards in New York. He visited Grantown in 1834 and 1840, and preached in the Church to large audiences. Quite a number of members have entered the ministry overseas.

Hopeman is a fishing village of 1400 inhabitants situated on the shores of the Moray Firth. Religiously it is a stronghold

Hopeman. of Presbyterianism, and no other denomination, with the exception of Baptists, has been able to gain a footing in it. About 60 years ago a few devout believers came to learn the truth of Believers' Baptism, and came out from the then Free Church and joined the Baptist Church at Lossiemouth. The late Mr and Mrs John Sutherland were the chief instruments in the formation of the Hopeman Church. For 25 years they and a few others like-minded walked 6 miles each Sunday to Lossiemouth, summer and winter, that they might have fellowship with kindred spirits. So strong was the opposition to their baptism that a few of their own relatives threatened to stone them on their way to Lossiemouth. This, however, did not deter them from carrying out their purpose. Gradually the small company became larger and began to think of forming a church. A proposal to this effect was brought before the Church at Lossiemouth on Sunday, 27th January, 1896, and it was agreed that the brethren

from Hopeman celebrate the Lord's Supper as a branch of the Lossiemouth Church, and that John Sutherland act as Deacon in Hopeman. This led to regular services in the village, which were held at first in an old granary where farmers stored their grain previous to shipment. The blessing of God attended the efforts of this small company, and soon they were able to engage the services of a layman to act as Pastor. This was a Grantown schoolmaster, Mr Macgregor, but after ministering a short time to the friends at Hopeman, he was elected as minister of the Church at Lossiemouth. In spite of this the Church made progress and soon began to agitate for a Church building, and not long after, in 1898, the present building was opened by Rev. Alex. Bremner, then minister of Lossiemouth. It was a matter of surprise in the village that so small a company should be able to build a church. It showed a spirit of real sacrifice on the part of these fishermen and their families, and in a short time the building was free of debt. The first minister after the Church was opened was Rev. C. W. Adams, who after three years went to Kirkdale Tabernacle, Liverpool. He was succeeded by Rev. Thomas Connolly, who left four years later. His successor for the next four years was Rev. A. E. Penrose, now of Clydebank, and from 1912 to 1921 Rev. David Mackay ministered to the Church. In 1921 the present minister, Rev. S. M. Conway, took charge, and during his ministry the largest increase in the membership took place. This was largely due to a signal work of grace which occurred in the winter of 1922, when the membership of the Church was doubled. The building is a very plain one, but with quite an attractive interior. When first built it was only a small hall, with movable seats for 200 people, and there was neither vestry nor school room. But in 1923 it was enlarged, re-seated, and a school room and vestry added, at a cost of £700. It now seats 300. In 1914, principally through the efforts of the Rev. David Mackay, a Manse was built, at a cost of £325, and entered free of debt.

There had been in Inverness for many years before the formation of the Baptist Church those who held New Testament **Inverness.** Baptism and practised it. Notable amongst them was a medical practitioner, Dr. Mackay, who from 50 to 60 years ago held meetings and baptised a number of persons, chiefly, it would appear, in the River Ness. Amongst those baptised by him was Mrs Horne, the oldest living member, now 89 years of age. She was baptised in the River Ness, just where it enters the town and about 100 yards from where the present Baptist Manse stands. She tells how the banks of the river were lined with people when she and another young woman were immersed in its waters on a winter day. Two others of the original members survive—Mr and Mrs John A. Fraser. Mr Fraser acted as Church Secretary and leader of praise for many years. Mr John Murray, now deceased, ably superintended a most successful Sunday School for several years. Mr William Corner, a devoted open-air preacher, has been identified with the Church almost from its inception. The Church, consisting of 18 members, was formed on 29th January, 1898, in the home of Mr John MacGillivray, who owned a Temperance Hotel. After a time the place of meeting was transferred to a hall

popularly known as "The Porridge Hall." Subsequently two other halls were occupied, and then the present Church was built in 1902. The following have been Pastors:—Rev. Alex. Bremner (1900-08); Rev. D. L. Richardson, B.D. (1910-14); Rev. Hugh Gunn (1915-19); Rev. H. Martin, M.A., the present Pastor, from February, 1920. Inverness is a Royal Burgh with a population of 22,000. Its industries are railway workshops and other foundry work, with a little tweed cloth weaving. It is also a tourist centre for the Highlands. The Church is situated in the working-class district of the town. The work is chiefly evangelistic. Two Missionaries have gone out from the Church.

Lossiemouth is a town with a population of 4,700. The only industry is that of fishing. Over 40 drifters are

Lossiemouth. engaged in the business. It has a fine beach and many visitors find their way to Lossiemouth every summer.

It is becoming more and more a summer resort. Among the fishing population there are many who hold Baptist views, and were they all to attend the Baptist Church there would not be room for them. In the middle of the 19th century there were a few men and women who attended the Church at Elgin, a distance of six miles. As the numbers increased, it was thought advisable to rent a small hall in Lossiemouth, and in 1862 the Church, small in number, called Mr A. H. McKimmie to be their leader. Seven years later the building in which the present Church worships was erected at a cost of £650. It has a seating capacity of 350. The Rev. J. M. Campbell was then minister. The debt was cleared in 1873 during the ministry of the Rev. G. Whittet. It was also during the same ministry that the Church greatly increased in numbers. In 1897 a Manse was bought for £300. During the ministry of the Rev. B. J. Cole the Hall was enlarged at a cost of nearly £200. It was during his ministry also that the membership of the Church reached its highest figure, 149. In 1900 the new Hall at Hopeman was opened, and the brethren there requested the Church at Lossiemouth to transfer the whole of the members resident at Hopeman. In 1919 electric light was installed in the Church. Four years following the community was moved spiritually as never before. All the Churches benefited. The Baptist membership was increased by 57, 45 of whom were baptised. In 1921 the Church adopted the individual cup at Communion, the Communion set being a gift from a well-known friend of the Union. At the Annual Business Meeting, January, 1925, the Church voted to become self-supporting. It is to be noted that in 1876 the Church was also self-supporting. This was shortly after the revival in Rev. G. Whittet's time, and now, following the revival of 1923, the Church became again self-supporting. There is nothing like a spiritual awakening to intensify the interest in the Church and guarantee financial success. The following ministers held office:—Rev. John M. Campbell (1867-71); Rev. G. Whittet (1872-76); Rev. G. McDonald (1876-82); Rev. J. McGregor (1882-85); Rev. A. M. Riddell (1885-89); Rev. F. A. Judd (1889-92); Rev. B. J. Cole (1892-97); Rev. A. Bremner (1897-1900); Rev. J. Yeomans (1900-11); Rev. D. M. McKenzie (1915-18); Miss Jane Henderson (1918-21); Rev. D. Fletcher, the present Pastor (1921).

Almost due west of Peterhead, and at a distance of six miles along the main road, lies the village of Longside. About the middle of last century there was stationed here, as supervisor of excise, Mr George Thorne, a devout Baptist. Through his own enthusiasm he attracted a number of people who were already, or soon became, of like mind to himself. He solved the problem of a meeting house by renting two cottages and having them made into one building and comfortably seated. The members of the little body came from far and near. About twelve came from Peterhead. Others came from Clela, about seven miles away, and one family came from St. Fergus, a like distance. There were some notable converts. One known as "the muckle smith," William Robinson by name, was considered a great trophy of grace. Mr Thorne, who was the leader of the movement, had a baptistry constructed in his front garden, and the ceremony was, no doubt, open to the view of the villagers. There was much jeering, such a practice being looked upon as unseemly. Those who are familiar with the very reserved and conservative Presbyterian outlook cannot but admire the daring of these early Baptists. For a year or two the Church continued to have its headquarters at Longside, and then Mr Thorne was promoted to Edinburgh. While in Longside a son was born to him, George Rennie Thorne, who is now member of Parliament for Wolverhampton. On the departure of Mr Thorne, the Church was removed to Peterhead in 1859, under the Presidency of Mr Craig, saddler, one of the members who had been in the habit of coming to Longside from the town. Amongst these were also Captain William Ritchie and Hugh Gilzean Reid. Captain Ritchie was an exceedingly fine character. His intervals on land were not very frequent, but he seems to have been the chief supporter of the little Church, and was beloved by all who knew him. He met the fate of his father and brother, being drowned when his ship went down in collision off Great Orme's Head in 1872. Hugh Gilzean Reid, afterwards Sir Hugh Gilzean Reid, was at that time editor of the *Sentinel*, the local paper. He is without doubt the most outstanding personality of the Peterhead Church. He became a Baptist when 17 years of age, joining John Street Church, Aberdeen. Wherever he went in the course of his long and distinguished career as a journalist, he invariably associated himself with the Baptists. Humble though the Church was at that time at Longside, and afterwards at Peterhead, he became a member. His chief work at Peterhead was the founding of *The Buchan Observer* in 1863. He was knighted in 1893. In 1897 the University of Aberdeen conferred on him the Degree of LL.D. In 1901 he was elected first President of the World's Press Parliament at St. Louis, Missouri, and was made an LL.D. of the State University, Columbia. He also represented Aston in 1885 under the Premiership of Mr Gladstone. Another of the early members, and one who also distinguished himself as a journalist, was Mr David Craig, a brother of Lady Reid and son of Mr Craig, already referred to. Mr Craig has had a long and distinguished journalistic career in Middlesbrough. He recently attained his eightieth birthday, but remembers distinctly his baptism in the Ugie when a lad of fifteen. For a considerable time the

Church at Peterhead was without a Pastor, and was served occasionally by students, among whom were Oliver Plett and a Mr M'Laren, who afterwards became a Professor of Theology. The first Pastor was settled in 1867, the Rev. John Alexander Wilson, who is still alive. At his induction Professor Rogers of the Pastors' College and the ministers of the town were present. At this time there was no Church building, a small hall—the "Pavilion Hall," as it was called—being used as a meeting place. Mr Wilson left in 1871. It was not until the time of the Rev. David Bruce, the next Pastor (1876) that steps were taken to build a Church. The members themselves gave very liberally, and were assisted by absent members and the public. The opening services were held on June 2nd, 1878. The Baptists were now a recognised body in the town, and took their place amongst the other Churches. Mr Bruce, to whose untiring efforts the success of the venture was mainly due, was succeeded in 1882 by the Rev. David Lewis. Mr Lewis left in 1886, and was succeeded by the Rev. Thomas Simpson Campbell. Unfortunately, however, ill health forced him to leave in 1888. Mr Campbell recommended as his successor Mr Howie, who later on entered the Church of Scotland. The Church was much more fortunate in the choice of its next minister, the Rev. Arthur James Payne, who was settled in 1891. For a period of six years he exercised a fruitful ministry and made himself beloved among his congregation, many of whom remember him to-day with deep gratitude. The Rev. J. C. M'Pherson followed Mr Payne in 1897. During his pastorate, and owing to his and the Secretary's initiative, a Manse Fund was begun. The Secretary at this time was Mr Alexander Anderson, a man who gave long and faithful service to the Church. Mr M'Pherson was followed in 1909 by the Rev. A. C. Sievwright after a year or two of a vacancy. Unfortunately he was hampered by ill health, and left in 1916 for New Zealand. During the war years the pulpit was supplied mainly by lay preachers from Aberdeen. Rev. John Horton of Woolwich was appointed Pastor in 1919. Under him the Sunday School was greatly increased. The Church has taken part in many questions of public interest. During the No-Licence campaign it was in the forefront on the side of Temperance. The Church has now many auxiliaries:—The Sunday School, the Senior and Junior Endeavour Societies, the Sisterhood, and the Gospel Temperance Meeting. Most of the men are fishers, and follow the fishings round the coast as far as Yarmouth, Lerwick, and Stornoway. Though the work is difficult, faith and hope and courage still survive.

On the north side of Keiss, or Sinclair's Bay, on a rocky promontory cut off by a moat, stands the old Keiss Castle. It has been admirably built, and though its history has been dimmed by the flight of time, it is still a bold and striking testimony to the strength and rudeness of the forgotten past. Over the entrance door there had been placed a stone on which was carved the Sinclair Arms with crest and the letters "S.W.S." "D.C.S." (The initials of Sir W. Sinclair and his wife.) This stone has been removed to Barrack House, the seat of Sir John Sinclair, Bart.

The castle was at one time the property of the Earls of Caithness, and was the favourite residence of the second Earl George, who died in 1643. The last of the name to occupy the old castle was Sir William Sinclair, Bart., who died in Edinburgh in 1768. He was the founder and first Pastor of Keiss Baptist Church—the oldest Baptist Church in Scotland. The Keiss Church was formed in the old Castle in 1750. Sir William Sinclair, who had adopted Baptist principles when far from home, acted as Pastor for the period of 14 years. When he went to Edinburgh he left the Baptist congregation in charge of John Budge, who carried on the fully organised Church, and handed it on to equally devoted successors. Sir William Sinclair compiled a special hymn book, which was used in the services during his pastorate and for many years after, and is now one of the rarities of literature. After he left the services were transferred from the Castle to an old house in North Keiss. The present Chapel was built in 1856. A memorial stone was placed upon it some years ago in memory of Sir William Sinclair, bearing the above date (1750). Many Pastors have ministered to Keiss Church since Sir William Sinclair's time, but the one who served the longest, and whose name is most revered, was the late Rev. James Scott. He came to Keiss in 1865, and remained till 1882. He evangelised throughout the whole district during his pastorate at Keiss and Scarfskerry, and established regular preaching stations on the Island of Stroma and at Freswick. His name is still revered throughout the northern part of Caithness. The Church at present is in a very prosperous condition. Although it is the oldest Baptist Church in Scotland, it is by no means moribund. Keiss is a scattered district, but there is still a good deal of young life about it. Members are still being added. The silver Communion Cup used by the Church in Sir W. Sinclair's time, which is of a quaint and artistic design, has been recently restored to the Church by the widow of Col. James Mackay, F.S.A., of Trowbridge, Wiltshire. He was a prominent antiquarian, and took a deep interest in matters affecting his native county of Caithness. Although the Keiss Church was isolated from the Churches in the south for many years by geographical conditions, it created a Baptist, and strongly evangelical, atmosphere over a large area in the north. In later years it came fully in touch with the denomination generally, not only at home but also in the foreign mission field, and it has to its credit, in addition to its age, a record which is unique. It has provided for the Baptist Missionary Society its Indian Secretary—the Rev. John Reid—and for the Baptist Home Mission of Scotland its Travelling Secretary—the Rev. James Reid. These are among the present day representatives of a family which has been closely associated with the Church at Keiss practically all through its long existence.

Baptists have been found in this district since the 17th century.

Scarfskerry is about fifteen miles north of Keiss, where
Scarfskerry. the first Baptist Church was formed. Mr James Haldane also preached in the district later on. In the days of the 12th Earl of Caithness the Baptists had a tent on the Hill

of Mey, where they met for worship. The Earl, who was Laird of the Mey Estate, ordered it to be pulled down, but, as he could not persuade the people to do it, he pulled it down with his own hands. Driven from the place, they crossed the hill to the Haven o' Gills, and met among the rocks on the seashore above high-water mark. Afterwards they met at Mill o' Mey, Brabster, and Freswick. Previous to 1868 a small Chapel of stone and turf was built at Mill o' Mey not far from the present Chapel of Scarfskerry. Two of the brethren, William Dunnet and Sinclair Banks, took the services, with an occasional visit from Rev. R. C. Sowerby, who began his ministry at Wick in 1837. Mr Sowerby used to conduct preaching tours along the Pentland Firth. Captain D. Brochie also held services in the district of Brough and Scarfskerry. In 1867-68 Robert B. Wallace, in the service of the Coast Mission at Thurso, preached to the little band of believers in Mey and Scarfskerry, and there was quite a revival movement throughout the district. About 80 were said to have been converted, many of whom joined the Baptists. The Church was constituted in May, 1868, with Mr Wallace as first Pastor. He continued for a few years, but resigned on account of ill health, and was succeeded by Mr Alex. Smith in 1873. He left in 1878 for Cowdenbeath, and Mr W. Cleghorn followed in 1879. In 1882 Mr Smith, who was at Largo, and Mr W. Cleghorn exchanged pastorates, but both died shortly thereafter. Mr James Scott came from Keiss in 1883, and continued a long and faithful pastorate till he retired in 1902. His name is still fragrant throughout the district, and his work abides. The following were his successors:—John Elder (1902-08); Thos. W. Houston (1908-12); John Murphy (1913-15); Albert E. Mileman (1916-20). Mr W. C. Fisher, the present Pastor, was settled in 1923. The present Church building was opened in 1867 by Mr Webb from Wick, Mr Scott also taking part. Shortly after the opening of the Church a Manse was built on the same feu. Many of the natives assisted in the work both of the Church and Manse. The Church was enlarged in 1876, and a Hall built in 1914. The usual place of baptism was a "geo," or inlet of the sea between the rocks. 27 were baptised there on one occasion before a great gathering of people. The population of Scarfskerry cannot be accurately given, but there are about 100 houses within two miles. At one time there was a thriving population, and in the days of the small sea-craft a good deal of local fishing was done, but only lobster fishing survives. In the days of sailing vessels a large Navigation School was kept by Mr Paterson of Brough, and it was said that Caithness produced more sea captains than any other county in Scotland.

The Church at Wick was formed about the year 1806, probably as the result of a visit of the Haldanes to Caithness.

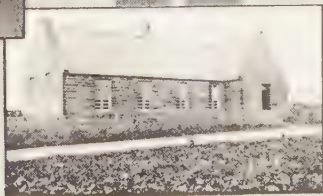
Wick. The first meeting-place was a loft in Kirk's Lane, off High Street. They continued there till 1820, when they removed to a new Church in High Street, now used as a Mission Hall. It was built by Robert Craig, one of the leading members, in conjunction with William Petrie, who advanced £350 on the building.

One of the first leaders of the Church was George Tait, builder. Contemporary with him was John Kirk, who occupied a piece of land between Coach Road and Clayquoy, and who always wore a red night-cap in Church, even when addressing the meeting. John Young, Schoolmaster, and James Bremner, boat-builder, were also prominent members. Mrs Waters and Mrs Babbie Brock were remarkable, the one for her prodigious memory and the other for a most original and inventive mind. Other leaders were Alex. Rae, Harbour Master; Robert Buchanan, coal merchant; John Sinclair and William Petrie. Mr Petrie was a ploughmaker in Pultneytown and a man of considerable means. In an almanac for 1841 his name appears in the list of "the Clergy of Wick." After him the lead was taken by Mr John Pottinger, dyer. From time to time several members left the Church for various reasons and formed a separate gathering in Mowat's Lane. Some time after this a controversy arose as to the teaching of the Erskines, which was then regarded as heretical, though now preached in every pulpit. The issue was the expulsion of a number of members who met in the house of one of them, Robert Craig. When this controversy had subsided, the charge of the meeting fell upon Robert Macleod, a pronounced hyper-Calvinist, whose preaching proved unacceptable and who afterwards joined the Established Church. His place was taken by Bailie Waters, who maintained the oversight till old age compelled him to resign. Rev. R. C. Sowerby was called to the co-pastorate in 1848, and continued a most beneficent ministry till 1867. He was an accomplished visitor, and travelled over all Caithness preaching the Gospel. He was followed in 1868 by Rev. W. S. Webb, whose career was cut short by death in 1870. Rev. Jas. Work, B.A., began his ministry in 1871 and continued till 1876. He was succeeded in 1878 by Rev. Jas. Foster. During his ministry a revival took place, and many were added to the Church. He resigned in 1879, and was succeeded by Rev. Alfred Hewlett, who continued till 1888. He was noted for the remarkable freshness of his prayers, the great beauty of his illustrations, and his quick sense of humour. Rev. P. H. Blaikie began his ministry in the same year and closed it in 1893. He was immediately followed by Rev. W. H. Millard, who continued till 1898. After having been succeeded by five Pastors, all of whom have since left the denomination, Mr Millard returned to Wick in 1919, and still continues an effective ministry. The present building was erected during Mr Sowerby's ministry at a cost of £2000, and has been clear of debt for many years.

In 1802 Alexander Kennedy, a native of the Island of Stroma, went to reside in Burray, at which time he was a member of the Independent Church. Shortly after his arrival he opened a meeting in his own house for worship, which was kept regularly every Sunday for a number of years. In 1811 he was baptised by Mr A. M'Beath, one of the brethren from Thurso. In 1823 one of the brethren from Wick visited the island, when he baptised Andrew Laird, Mrs Laird, and John Kennedy. About this time Mr Edward M'Kay from Caithness visited the island annually for

several years. Also Mr Tulloch from Westray visited Burray about three times a year, preaching the word and dispensing the ordinance of the Lord's Supper, the ordinance of Baptism being usually administered by Mr A. Laird, one of the brethren. In 1810 the meeting was removed from Alexander Kennedy's house to the public schoolroom, where the brethren continued to meet regularly till they entered their present place of worship. It was opened on 14th June, 1818, by Messrs Tulloch and Scott, from Westray, the number of Church members being 18. In 1849 the number was 55, and in 1850 it stood at 69. During that period the Church was often visited by Mr Marcus and Mr Scott, from Westray. Up to this time the Church had no regular Pastor, the services being conducted by one of the brethren, Robert Tait, for a number of years, till he went to Edinburgh to serve the Highland Missionary Society as their travelling agent. In 1857 Mr and Mrs Sinclair, from St. Margaret's Hope, were baptised by Mr Scott, and received into the Church. Afterwards Mr Sinclair became the leader. In 1862 a Manse was built, and Mr Sinclair was called to be the Pastor, and was inducted on June 4th, 1863, the Church agreeing to give him £40 and the Highland Mission £20. In April, 1867, Mr Sinclair resigned and went to Canada. In 1868 Mr Charles Moodie, from Shetland, was settled as Pastor, and remained about four years, returning to Shetland. In December, 1872, Mr William Cleghorn became Pastor. On July 18th, 1874, 18 were baptised in the sea, and were received into the Fellowship of the Church. 7 others were baptised and added to the fellowship of the Church during the same year. The number of the members at this date was 81. In 1877 the interior of the Church was entirely refitted by money left by one of the members, and the remaining Manse debt cleared off. In 1878 Mr Cleghorn left, and in 1879 Mr Marcus became Pastor, but retired through old age in 1886. He was succeeded by Mr H. Gunn till the spring of 1890, when he removed to Coatbridge. During his pastorate the Church received a severe loss by the death of Mr Alexander Kennedy, which occurred on 19th June, 1889. Mr L. S. Steadman succeeded Mr Gunn, and afterwards went to Tullymet. In 1895 Mr S. Lindsay became pastor, and removed to Coatbridge in 1898. Mr A. C. Sievwright succeeded him till 1905. During his pastorate the Church building was greatly improved, two vestries being added and the whole building renewed. While the money for the work was largely raised by friends in the South, the members also did their part nobly, giving both money and labour. Mr A. Griffiths became Pastor in 1905 till 1909, when he removed to Abbeyhill, Edinburgh. Mr E. Hogg was Pastor from October, 1915, until October, 1917, when he went to Westray. In 1919 Mr James Malcolm became Pastor, and removed to Newburgh, Fife, in April, 1924. At present the pastorate is vacant.

The story of the Eday Church is that of one linked with one or more others that share a common pastorate. William
Eday. Tulloch, of the Westray Church, was the first preacher to bring Baptist teaching to Eday. Having accepted Baptist principles in 1810, he was aided successively by the Haldanes





SANDSTING



LUNASTING



WESTRAY



SHEPFLAND BURRAISE



ST. ANDREW'S



LEIRWICK

and the Home Missionary Society to undertake extended evangelism through the Orkneys. For several years the converts in the islands were regarded as forming one Church, but in 1826 or 1827 those in Eday and Sanday were formed into a Church of nine members in the house of a warm-hearted brother, Peter Miller, a Naval pensioner who, in building, had adapted his dwelling for religious meetings. Eday shared with other islands a monthly visit from Mr Tulloch, but the brethren met regularly, kept a Sabbath School, and even went afield to Sanday. In 1838 a proper meeting-place became necessary, and, the members quarrying the stones, it was opened in June, 1840. It was situated in the north of the island, and was seated for 120. This served until 1881 when, as it had fallen into decay, a site in a more central position was acquired under a lease for 99 years, and a handsome new Chapel was erected, which seats over 200. The membership numbered 16 in 1841, and 24 in 1845, and the gains in revivals about that time and again in 1860-61 were lost by continued removals to the cities and the Colonies. Later it rose to 60 or so, but again was drained. For its size and population Eday has contributed as largely as any other island or district to Baptist Church membership elsewhere. The junior Pastor of Westray, Henry Marcus, and James Scott, for whose employment in the islands the Orkney Baptist Mission was founded in 1849, continued the visitation begun by Mr Tulloch; but, in 1862, Eday got its first resident Pastor in Robert Tait, appointed Home Mission agent for Eday and Sanday. Such a benefit, however, proved intermittent, though he laboured there till 1870, and then William Cleghorn for a year. It was next enjoyed in 1887 under James Dewar, and in 1889 under L. S. Steedman, each for one year, and finally under J. C. Rae from 1911 to 1914. The pastorate at other times was exercised by brethren whose principal charge was either at Westray or at Burray. The successive pastorates were as follows:—William Tulloch (1827-58); Henry Marcus (1843-68); Robert Tait (1862-70); William Cleghorn (1871-72); George Macdonald (1872-76); J. A. Marnie (1876-79); Hugh Gunn (1886-87); James Dewar (1887-88); L. S. Steedman (1889-94); John Yeomans (1894-1900); A. Griffiths (1901-05); W. C. Charteris (1905-09); William Gilmour (1909-11); J. C. Rae (1911-14). Temporary supply has been had since at intervals.

Through the preaching tours of William Tulloch from Westray, converts were won in Sanday, and James Irvine and
Sanday. his wife, among the earliest, were original members of the Church in Eday when it was formed in 1826 or 1827, and they and their family continued staunch supporters of the cause. The island was visited from time to time by successive Pastors of Westray and by Missionaries of the Home Mission, such as James Scott and James Work, from other stations. A greater amount of service was possible when Eday and Sanday came under the care of one Missionary, and even when Burray was united with them, as was done for a time. In 1910 the late Mr John Irvine built the neat little Chapel near the south-west extremity of the island, mostly at his own expense, and the Church is generally accepted as dating from that

year. The building is about six miles from any other place of worship. Mr J. C. Rae (1911-14) has been the only resident Pastor, though Mr George Henderson, who gave excellent temporary service in 1923-24, also resided here. Rev. Dr. Oliver Flett, of Paisley, was a native of the island and was led to consider and accept Baptist principles through the parish minister preaching on Baptism in reply to two of the Eday Deacons who had visited Sanday and declared the Gospel. The late Mrs John Irvine was a sister of Rev. Jas. Scott, of Scarfskerry, who occasionally conducted services in the Church during his visits to Orkney. Mrs Irvine was truly "a Mother in Israel."

The Westray Church was the fruit of spiritual revival brought about by the labours of Mr James Haldane. He visited **Westray.** Orkney in 1797, and a catechist who was one of his guides through the islands so impressed him that he engaged him immediately afterwards for extended work. This was William Tulloch, a native of North Ronaldshay. He evangelised through the numerous Islands. Westray was responsive to the truth, and a company of Christians came together for edification. In various parts meetings were held in barns and other places. Subsequently it was proposed that they should form themselves into an Independent Church. Separation between Church and State was a new idea to all of them, and the more influential part of the company opposed the proposal. In spite of the opposition, a Church was formed about the year 1806, and it called Mr Tulloch to the pastorate. The formation of the Church led to such bitter opposition that all accommodation for indoor services was denied them. Refusing to be hindered in their obedience to the Lord, they met and worshipped in the open air until permission was granted them to hold their meetings in the large hall of Noltland Castle. It was, however, unsuitable, being dark and damp. To meet their need they decided to build a sanctuary. This they did at much sacrifice. Money was scarce, but they gave what they could, and every one had a mind to work, so the following year they had the satisfaction of seeing it opened free from debt. The Church grew and multiplied, but after a few years the congregation was in troubled waters. The Church had been founded according to Congregational principles, and the mode of baptism practised was sprinkling. Many now began to question the Scripturalness of infant sprinkling, with the result that the Baptist position was taken by a large number of the members. For months the question was discussed. Because the work of the Lord was being neglected, it became imperative that either a settlement or separation take place. The cleavage was so great that a settlement appeared to be impossible; and, therefore, though painful to all, separation was contemplated. An intimation was made that on the following Sunday the Church would meet and finally settle the matter. But "God moves in a mysterious way." On the following Sunday the members gathered according to intimation; but, shortly after the service had commenced, an unusually terrific storm arose. The meeting was brought to a hasty close without any decision being taken. The storm served its purpose, for when the congregation met next Sabbath they with but three exceptions became

Baptists. They adopted the Scotch Baptist system. The discipline was uncompromisingly strict and severe. Most carefully was the work and worship of the Church scrutinised lest any unscriptural practice creep in. The following were Pastors in succession:—William Tulloch (1810-58); Henry Marcus (1843-68); George Macdonald (1870-75); J. A. Marnie (1879-81); P. F. Slater (1881-94); J. Yeomans (1895-1900); A. Griffiths (1901-05); W. C. Charteris (1905-09); William Gilmour (1909-16); Edward Hogg, the present Pastor (1916). The first "Tabernacle" was built in Rackwick in 1807. East Chapel was built in 1839 to accommodate members belonging to south end of island. It still bears its old name, though it is now used as a blacksmith's smithy. The present Chapel was built in 1850. The Hall was added in 1906. The population of the district is 1506. No exceptional kind of work can be undertaken, as we have no slums and no community which requires special effort. Farming and fishing are the chief industries, but unfortunately the fishing has been a failure of late years. Westray was largely instrumental in churches being formed in Eday, Sanday, and Burray. The following were connected with the Church:—Rev. James Scott, Missionary in Orkney, and for long a minister in Caithness (1845-1904); Rev. James Balfour, M.A., classical tutor in Calabar College, Jamaica (1883-99); and Mr Thos. Drever, who was one of the early Missionaries of the Baptist Industrial Mission.

The history of the Church can be traced back to the year 1820, about which time it was founded by Sinclair Thomson, the Apostle of Shetland. **Burra Isle.** Mr John Inkster was the first Pastor, and a native of Burra Isle. He was baptised by Mr Thomson in Spiggie Loch, Dunrossness, in 1816, and became the twelfth member of that Church. Realising that he had been called to preach the Gospel, he began to assist Sinclair Thomson at Dunrossness. After a time he came and held cottage meetings in Burra Isle, and, as the attendance increased, it was decided to build a small place of worship. Mr Thomson encouraged him and gave all the support he could. Being a mason to trade, Mr Inkster set about the work, assisted by willing helpers, but owing to lack of funds they had to be content with a thatched roof and "an earthen floor." It was rebuilt in 1837. The Church was formed in 1827, and Mr Inkster became Pastor in 1829. After a time it became necessary to enlarge the little Chapel. This was done, and a felt roof superseded the thatched one. At a later period another roof became necessary, and the third roof was blown off by the wind some time after John Inkster's death in 1884, at the ripe age of 92, he having been Pastor of the Church for 55 years. An unique thing in connection with his long and faithful ministry is the fact that the two Deacons who assisted him were both called John Inkster, and that these three John Inksters, one of whom was the precentor, sat at the Lord's Table every Lord's Day for forty years, till one of the three was "called home," leaving the Pastor and the other John Inkster to work together as true yoke-fellows for a period, in all, of 52 years. As there was now no Pastor, and none able to conduct the Church

services, the building now remained roofless, until the Rev. A. A. Milne was sent from Lerwick by the Home Missionary Society to conduct a Mission which was greatly blessed, there being added to the Church between twenty and thirty members. Then he called the members together, and it was agreed to repair the old Chapel. The necessary funds were collected and the work eventually carried through. This was in the year 1888, after which the Church got monthly and fortnightly visits from ministers of the Home Mission. As it was difficult to get lodgings for the visiting minister, a Manse fund was started, and the Manse was completed in 1897. In response to the request of the Church, Rev. James Dunlop was sent to Burra Isle in 1903. As the old Chapel stood on a very bad site, at the foot of a steep slope close to the Voe, and was frequently flooded after heavy rain, it was decided to build a new Chapel on a new site, which "willing workers," under the indefatigable leadership of Mr Scott Gray, erected. It was opened in 1904, and stands clear of debt. The following were Pastors of the Church.—Rev. John Inkster (1820-84); Chapel in disuse (1884-88); period of pulpit supply (1808-1903); James Dunlop (1903-05); David Mackay (1906-08); Thomas G. Esplin (1908-10); John Campbell (1910-15); Church vacant (1915-17); Harry Reeves (1917-25). Burra consists of two islands—Burra (East) Isle and Burra (West) Isle. They are connected by two wooden bridges, built across the Voe at its narrowest part, in the Mid Isle. The East Isle, on which the Baptist Chapel stands, is about four miles long, by one mile in breadth. The West Isle is fully five miles long by about three-quarters of a mile broad. It contains about three-fourths of the population of Burra, East and West. Three of the four Churches—Established, U.F., and Wesleyan Methodist—are built on it. The population of the isles is about 900. The principal industry is fishing.

The history of Dunrossness Church for the first 50 years is the life story of Sinclair Thomson, the "Shetland Apostle."

Dunrossness. He was born in the Parish of Sandsting in 1784; a crofter's child, one of a family of 10. The pious parents gave of their best to their children, but it was little they could give, especially in the way of education. Sinclair, however, was an ambitious boy, and when his day's work was over, used to travel two miles for instruction from "a person who could read." He worked on the croft till he was 17, when he joined a whaling vessel from Dundee, and made three voyages during the next three years. On his return he married and removed to Spiggie, in the Parish of Dunrossness. Fond of adventure, he became the pilot of a smuggler, and narrowly escaped capture by the "press-gang." He was also fond of music, and became the Precentor in the Parish Church. Convicted of sin through a conversation with a godly woman, he began to search the Scriptures, with the result that his depression and darkness increased until one day, humming a familiar Hymn, "Hark the voice of love and mercy sounds aloud from Calvary," the light of God's forgiving love broke in upon him and filled his heart with joy. Immediately he began to speak of

Christ to his neighbours and to read the Scriptures to those who gathered round him. He was immediately dismissed from his office as Precentor because one day he presumed to read a sermon in the absence of the minister. From his study of the Scriptures he became convinced of Believers' Baptism, and thought he had made a great discovery, never having heard of Baptists. Later, however, he wrote to Mr Innes, Edinburgh, and was invited to visit him. On two occasions he endeavoured to do so, but was driven back by storms, the vessel on the second occasion narrowly escaping being wrecked. Accepting what seemed the Divine will, he waited, and by and by a member of Mr Haldane's Church, Donald Bain, a Baptist minister who was himself a Shetlander, came to Lerwick and, happening to hear of Thomson, started on the 20 miles walk to Dunrossness to meet him. The result was his baptism in the beautiful loch in front of his own cottage door and in presence of a group of wondering friends. This was the first baptism by immersion in Shetland. His example, however, was speedily followed, and on May 26th, 1816, the first Baptist Church in Shetland was formed at Spiggie with 24 members, Mr Thomson being appointed Pastor. Then began a long and fruitful ministry of 48 years. During that time he founded Churches at Sandsting on the west and Lunnasting on the east, fully 40 miles distant, as well as at Burra Isle, Scalloway, and Lerwick. He even visited the lonely Isles of the Skerries, 60 miles distant by sea, and not only founded a Church, but began a day-school and became responsible for the teacher's salary. He appointed ministers from among his own converts, and established a preaching circuit in which he took his place with the humblest member. And all this time he ministered to his own people, while the croft and the fishing could not be neglected. He secured time for study by early rising, and for fully 16 years he said, "I do not remember being in bed, when at home and in health, after 3 o'clock each morning." During the 48 years of his ministry he is said to have preached 6000 sermons, founded 7 Churches, provided 5 Chapels, and so influenced his fellow-countrymen that they added to the homely name of Sinclair Thomson the saintly title of "The Apostle of the Shetlands." He died in 1864 in his 80th year. The following were his successors in the pastorate:—Gavin Mowat, co-Pastor with Mr Thomson (1810-80); Robert Henderson, co-pastor with Mr Mowat (1876-93); John McCallum (1893-99); William Fotheringham (1899-1916); Benjamin Broadbent (1918-20); David Mackay (1920-22); Laurence Scollay, the present Pastor (1923). The first place of meeting, for 2 years, was an old fish-store. The first Church building was opened in 1818. Considerable improvements were made in 1839 and again in 1860. The present handsome structure was opened in 1912, and owes its existence to the enterprise and skill of Mr Fotheringham, who designed the building and superintended its construction. He spent 16 fruitful years in the district and 6 years at Lerwick before removing to Pathhead, Kirkealdy. His recent death was a cause of sorrow throughout Shetland. A memorial service was held in Lerwick Parish Church, at which an address was given by Mr Scollay, of Dunrossness, and several other ministers and officials took part. He rests from his labours, and his works will follow him. The only other

name to be mentioned is that of Laurence Halcrow, who was baptised at Dunrossness in 1817, and became Pastor of the Baptist Church at Canda, British Columbia.

There is no proper record of this Church before 1900, there being no secretary till 1899. The earlier facts, however, are
Lunnasting. supplied by the oldest living members. About 95 years ago Mr Sinclair Thomson went to Lunnasting and held meetings in crofters' houses. At that time two men, Thomas Sinclair and Laurence Irvine, were under deep concern of soul. Sinclair was over 50 years of age and Irvine about 30. They lived about two miles apart, but often met among the hills for prayer, and ultimately both found peace in believing. At that time the Wesleyans were forming a Church at Lunnasting, and Irvine joined them. In a year or two, however, Sinclair, having become convinced of Believers' Baptism, started for Dunrossness, 40 miles distant, to be baptised by Mr Thomson. On the way he heard that Mr Thomson was at Vassa, about 12 miles distant, and there Mr Sinclair found him and was baptised. In the same year Robert and Henry Anderson and Robert Robertson also went to Vassa, and were baptised by Mr Thomson. Laurence Irvine was also baptised. Shortly after a meeting of these and other friends was called by Mr Thomson, and held in Henry Anderson's barn, on the site of the present Chapel. The meetings grew in numbers and spiritual power, Mr Thomson coming at intervals for a week or more. In his absence Thomas Sinclair took charge, and became a powerful preacher, only second to Thomson himself. He died 10 or 12 years afterwards in the attitude of prayer. Great-grandchildren of his are still in this Church and the Churches at Lerwick and Sandsting, of whom Mr R. A. Sutherland of Sand is one. Soon after the Church was formed Henry Anderson was drowned at sea, but Mr Thomson paid the croft rent for the fatherless children. The other men referred to were earnest and devoted Christians, readers of the Bible, and practising family worship. The Chapel was built in 1847 with the help of friends in the South. At first it had only a thatched roof and an earthen floor, but latterly the roof was slated and a wooden floor supplied. The only accommodation Mr Thomson or any visiting minister had was a small space partitioned off at the platform end of the Chapel, but during Mr Thos. Young's time a small house of one room was built for the caretaker, and afterwards enlarged to accommodate the visiting minister. The successive Pastors were those in charge at Sandsting, as the two Churches had a joint ministry under the Home Mission, though 20 miles apart. The population of the Lunnasting district is upwards of 500. Crofting, fishing, and knitting are the chief industries. One has gone from this Church into the ministry, John Pearson, a grandson of Laurence Irvine, who went to the United States in 1890.

There is no record of this Church before 1901. A lease of ground was granted by Gideon Scott, of Scalloway, Shetland,
Sandsting. in the year 1853, to Sinclair Thomson, Pastor of Baptist Church at Dunrossness; Gavin Mowat, Junior Pastor of

same Church; John Inkster, Pastor of Baptist Church in Burra Isle; Robert Scott, Pastor of Baptist Church in Scalloway; and Charles Moodie, Pastor of Baptist Church in Sandsting. On this ground it would appear the Church was built in the same year that the lease was given. As far back as 1817 there are records of several people in this part of the island being baptised, but these had their names on the roll of Dunrossness Church, though possibly they met in some dwelling-house for worship until such time as the Church was built. Thus it would seem that the first Pastor of this Church was Charles Moodie, whose ministry can be reckoned from the date of the erection of the Chapel until he removed to Orkney. Thomas Young succeeded him from that time until the year 1901. The other Pastors were:—David Mackay (1901-06); Charles Leys (1906-09); Laurence Scollay (1910-17); D. Vannan (1917-18); Laurence Scollay, after the war (1920-23); J. Armstrong (1923-24). The Church was renovated during Mr Mackay's ministry at a considerable expense, and is now a very commodious and comfortable building. The population of this district has greatly decreased of late years, owing to the fact that the young people do not now take readily to the crofting and knitting which are the chief industries, and which at best only yield a bare existence. The Sunday School work in connection with this Church has always been well attended to, and with many evidences of good results. Many of these young people are now scattered in distant parts of the world.

The date of the formation of the Lerwick Church is uncertain, but was not earlier than 1850. The founder of the Church

Lerwick.

and of all the Baptist Churches in the Shetlands was Mr Sinclair Thomson, who was born in the year 1784, and who came to be known as "The Shetland Apostle." His life is one of the greatest interest. His almost superhuman energies were then devoted to the preaching of the Gospel in all parts of the Shetlands and to the creating and building up of the Baptist cause. The story of his life records amazing feats of endurance which he performed as he traversed the Shetlands on his great mission. The Lerwick Church was the last to be founded by him. By 1863 a number of people in Lerwick had been converted to the Baptist position, and a Church had been formed. The story of the purchase of the first Church building is full of interest. In 1863 a suitable property, which combined the features of a school-house and a dwelling, was to be sold by auction. After the bidding had proceeded for some time two competitors were left, one an old man almost eighty years of age, i.e., Sinclair Thomson, the other a Roman Catholic priest. Both men were exceedingly anxious to secure the property, but Sinclair Thomson prevailed. Thomson had already been instrumental in gathering £250, and he succeeded, despite his advanced years, in raising the remaining £225. The following were Pastors in succession:—Revs. James Work (about 1874); J. C. Rogers (1876-78); Alex. Yates (1879-81); E. Richards (1882-84); A. A. Milne (1886-92); Henry Bailey (1893); James C. Jackman (1894-96); Henry Bailey, second ministry (1898-1902); F. Bamford (1903-04); W. T. Govanlock (1905-10); James Dunlop (1911-13); A. Edward Firth

(1914-15); Wm. Fotheringham, F.R.M.S. (1916-24); R. Gourlay Black, M.A. (1926), temporary. The present building was erected in 1894. An addition of side galleries and heating apparatus was made in 1912. The normal population is 5,000, increased to 15,000 during fishing months, i.e., June, July, and August. Sunday School, Bible Class, and Prayer Meeting are the only activities apart from usual Church services.

WEST HIGHLANDS AND ISLANDS.

The first Baptists in Islay came to the knowledge of the truth under the preaching of the Rev. Dugald Sinclair, who made **Bowmore.** a tour through the Western Islands in 1812. Mrs M'Kechnie was the first to be baptised, and some of her descendants are still members in Bowmore Church, and also her kindred are to be found in Baptist Churches in Canada and in the Island of Tiree. Angus M'Naughton was the first Missionary who settled in Islay. He had a small farm in the north of Islay, and carried on Mission work at the same time from end to end of the island. He was a powerful preacher, strong in body and in mind. To make his journeys quicker he used to cross the hills and moors with bare feet, in winter as well as summer, putting on his boots when near the place where the service was to be conducted. The Baptists had no place of worship at this time, their services being conducted in school-houses, kitchens, and very often in the open air. After the retirement of Mr M'Naughton, the work was taken over by Mr James Miller, who laboured in Islay for more than twenty years, and also visited occasionally the island of Colonsay. At this time the Baptists were a strong body in the districts of Bowmore and Port Charlotte, and, although there was much prejudice among the people regarding them, yet they were respected for their Christian character. The Church was greatly weakened and broken up by emigration to Canada, and has never been the same since. After Mr Miller retired, Mr M'Fadyen (a native of Tiree) carried on the work successfully for a few years. He went to Canada, where he spent the rest of his life. Our present Senior Deacon is one of his converts. After Mr M'Fadyen left the Church was without a Pastor for some years, but the work was carried on by Messrs. Neil Sinclair and Alexander M'Neill, two faithful brethren who did their best for the cause in Islay. In 1869 Alexander M'Dougall, one of Spurgeon's students, took up the work at Bowmore, and laboured in Islay for two years. Then Duncan Campbell (a native of Islay) was appointed. Mr Campbell was a powerful evangelical and open-air preacher. Although he retired early from active service, he was always ready to help the good work till the end of his life. In those days the late Duncan M'Farlane of Tiree used to visit Islay, and was the means of increasing the membership of the Church. Some of his converts are still members. After Mr M'Dougall left, Donald Ross was appointed, and laboured for twenty years. A few years before Mr Ross left, Donald M'Arthur of Tiree visited the island and started a Mission in the district

of Carnduncan. Seventeen members were added to the Church at that time. After Mr Ross, John Currie was appointed, and remained for six years. When he left Mr F. W. Taylor, Broadford, Skye, came and laboured with much acceptance for two years. More than thirty years ago Donald Bell of Tobermory and Allan M'Dougall of Broadford visited Port Ellen and conducted a Mission, which resulted in a number being added to the Church. Port Ellen used to be a sub-station of Bowmore, but now has a Pastor of its own.

The village of Bunessan is situated in the Ross of Mull, the southwestern district of that island verging towards Iona, and the Church there was known in former days as **Bunessan.** "the Church in the Ross." A few miles distant lies the district of Broilass, whence came the family of Archibald M'Lean, the founder of the denomination in Scotland. The beginnings of the Church date from the labours of the early Baptist Missionaries—Sinclair, Tulloch, Fisher, and Mackintosh. Baptisms took place as early as 1818, and Duncan Ferguson is said to have been the first convert. Alexander Grant of Tobermory, who evangelised the island for many years, reported in 1829 that there were 10 Baptists and 8 Independents in the district who met together on the Lord's Day and once in the week. After the baptism of six persons at Ardalinish in June, 1832, thirty Baptists met for communion, "all in the Ross and a few from Tiree." The Ross brethren were at the time members of the Church centring in Tobermory. About the same time a house which they had built and occupied for nine years was taken from them, and they were driven to worship on the sea-shore, with no shelter save a rock or a hillock. The distance to Tobermory being great—over forty miles—it was agreed that the friends in the Ross should themselves become a Church, and on 31st May, 1835, this was done, Duncan M'Intyre and Duncan Ferguson being chosen as Pastors. Within a year thereafter the membership was 32, and in 1838 the first baptism in Iona took place. From 1834 Duncan Ferguson had been aided by the Home Mission to enable him to carry on Gospel work widely, and he continued its agent until his death in 1882. In 1842 Charles M'Quarie, an earnest Christian merchant, was added to the pastorate, and in 1844 a revival took place and spread to Torosay, the south-east of the island. The Chapel at Ardalinish, a mile from Bunessan, was built about 1845, and held 300, and the brethren in Torosay met at Crogan. Forced emigration of the crofters from 1847 to 1850 thinned the Church, which had numbered 73 in 1844, and the unfortunate emigrants suffered greatly from cholera on their arrival in Canada. An awakening took place in 1875-76, when fifty were added as the fruits of an evangelistic visit of Rev. William Tulloch, Superintendent of the Home Mission, and Mr Allan Macdougall, and three years later Mr Macdougall was appointed to the station. In August, 1891, the handsome new Chapel in the village was built and occupied. The succession in the pastorate was as follows:—Duncan M'Intyre (1835-63); Duncan Ferguson (1835-82); Charles M'Quarie (1842-61); Allan Macdougall (1878-86); Alexander Brown (1892-1902); Archibald

M'Donald (1906-13); F. W. Taylor (1913-20); Alexander Macarthur (1920-23). Except Messrs. M'Intyre and M'Quarie, all have been Home Mission Agents. Charles M'Quarie, Senr., died in 1861, and his son, the late Charles M'Quarie, and Mrs M'Quarie were devoted promoters of the cause. They died within a few days of each other in 1916.

The first Baptist Church in the Island of Skye was formed at Uig, a township some fifteen miles from Portree, about the year 1808, and a place of worship was built in 1812. It was situated on the River Conan, and there the converts were baptised. The first settled Pastor was Mr William Frazer, who on leaving Uig went to Canada, where a number of the members of the Church had also gone. After him Rev. Angus Ferguson, a native of the Ross of Mull, carried on the work till his death. He was followed by Mr Donald Ross, a native of Uig, who laboured earnestly among the people for many years. When he was unable to leave his own house, the people gathered into the room, where he preached to them. A number of his grandchildren with their families are at Uig to this day. After his death there was no settled Pastor at Uig, but the Pastor at Broadford took charge of the work, and conducted services whenever possible. The Baptist congregation in the Parish of Strathon, in the Broadford district, was established in the year 1827. They had no place of worship then, but the Pastor officiated in the open air and in farm-houses at different townships throughout the whole district. The place at Sculamus where they used to assemble is now known as MacQueen's Tabernacle. Mr MacQueen was the first settled Pastor at Broadford. During his time the present Chapel was built. It stands at Sculamus Moss, about two miles from Broadford, and seats about 150. Mr MacQueen rendered faithful service to the cause here and in other parts of the West Highlands until he died at Mill Bridge, near Broadford. After his death Rev. Alex. MacFadyen came. He was a native of Tiree, and a very able preacher of the Gospel. When he left Mr Livingston, from Lismore, acted as Pastor until the Rev. Allan Macdougall, also of Tiree, came, who after a few years went to Bunessan, Mull. Thereafter Rev. D. Bell, a native of Islay, had charge of the work until he left for Tobermory, and Mr Allan Macdougall came back, and carried on the work until he retired in 1920. Mr F. W. Taylor, the present Pastor, then came from Bunessan, Mull. The Rev. William Tulloch and Rev. Duncan MacFarlane of Tiree visited Skye on different occasions, much to the advantage of the Church. There are four different places in the island where converts were baptised. There are also a number of preaching stations where the Pastor conducts services—three in the district of Sleat, from 4 to 20 miles distant, and in the Parish of Strath-Haste, six stations, from 6 to 41 miles distant. At present the membership is nineteen.

About 1812 Rev. Dugald Sinclair made a tour through part of the Highlands and Western Islands, and, along with **Colonsay.** Malcolm Maclaren, an Independent, came to Colonsay in a small sailing boat. Meetings were held throughout the island with good results. On leaving for Islay they were repeatedly

driven back by stormy weather, which led Mr Sinclair to believe that the Lord had need of him in Colonsay. In the following year they returned and had an even more successful Mission. The baptism of believers by immersion, which Mr Sinclair advocated, was new in the island, but, like the Bereans of old, they searched the Scriptures on the subject with the usual result. A number believed and were baptised. Among them was John McMillan, son of the butler to the Laird. He with seven others was baptised in Loch L'ada. He afterwards went to college and was settled as Missionary in Inverary, but died early. Another of the eight, Neil MacEachern, also wishing to be a Missionary, started for Mull, where there was a better teacher, but a storm overtook the boat and all on board perished. The year following Duncan Fergusson from the Ross of Mull was baptised, the first from that district. He afterwards went to Edinburgh to qualify for Mission work, but returned to preach among his own people, and continued for 40 years. His name is still fragrant there. Mr Sinclair continued his yearly visits to the island till he left for America. On one of these occasions, while speaking in the open air, the Laird sent his Factor to announce that "any person who attends this man's meetings or listens to his preaching will lose his lands." Some of the people were moving away when Mr Sinclair said, "I am sorry the Factor has caused such a disturbance, but if I were to resort to the law of the land I could put him within the four walls of the prison." Whereupon the people returned, and the Factor reported to the Laird that, whatever he might do, he would not disturb that man's meeting again. On a similar occasion in the Island of Coll, Mr Sinclair told the Factor who had interrupted him to go home and tell the Laird that he would call and take dinner with him that day, which accordingly he did, with the result that the two became friends. The two daughters of the Laird of Colonsay were converted and became a great help to the cause in the island. One of them was baptised in Edinburgh and the other in Loch Sgoltaire by Mr Grant of Tobermory. The Laird, however, still opposed the movement, and compelled a number to leave the island by refusing them any kind of work. Among them was Malcolm McNeill, one of the first to be baptised. He was afterwards recalled by the Laird and made Manager of Oronsay, a position he retained till the Laird died 20 years later. Better known as "Calum Ruadh," he was one of the Elders of the Church, frequently crossing to the meetings at Kilchattan, six miles distant. This was only possible at low tide, when the sands between Oronsay and Colonsay were fordable, and the journeys had accordingly to be regulated by the tides. The Church prospered greatly at this time under the ministry of Malcolm Blue, a native, but baptised in Mull. These two Malcolms conducted the services for years, Blue preaching and McNeill reading and leading the praise, though he had only three tunes, which had to be adapted to any metre. Another useful member was Duncan McDougall, who went to be trained for Mission work and settled in Tiree, but frequently visited Colonsay and preached with good results. He also wrote some Hymns, which are still sung in the Highlands. The family of Lachlan McNeill deserves notice. One of his sons, John, early went to Canada. His

letters were so encouraging that the whole family followed a few years later, taking a few others with them. Nine members left that year, 1852. John was the father of Rev. John M'Neill, of Toronto, well known as a preacher on both sides of the Atlantic. Another son, Donald, also became a preacher, and was known among his friends as "the minister mor" owing to his height, 6½ feet. A third son, Alexander, also preached. In 1858 Blue died, and M'Neill too began to fail, dying in 1873 in his eighty-fifth year. A little later the present Chapel was built, to seat 100, and was opened in 1879 free of debt. Several ministers visited the Church, but in their absence the services were conducted by Mr James Campbell, Kilchattan, who was greatly devoted to the Church. In 1891 Mr Alex. M'Dougall became Pastor, dividing his time at first between Islay and Colonsay, and continued his ministry till 1907. He was highly esteemed and had a fruitful ministry. Since then the Church has been without a Pastor, though several brethren have conducted Missions in the interval. The present membership is 25. Many of the members have joined the larger Churches in this country and Canada.

The Lochgilphead Church had its origin at North Knapdale, where services were regularly held towards the end of the 18th century. Old records show that a considerable congregation was vigorously maintained at Bellanoch under the ministry of Rev. D. MacVicar, who was one of the agents sent out by Mr Haldane's society for propagating the Gospel. He eventually became a Baptist, and soon gathered a number of Baptist adherents. Mr MacVicar was ordained in April, 1805, by Rev. Christopher Anderson, of Edinburgh, and the Church at Bellanoch was set in order. Much hostility was aroused, and the Chief of the Clan, Campbell of Duntroon, threatened to call out the military, but the work went on, meetings being held in the open air, and baptisms administered in the placid waters of Bellanoch Bay. The Church under Mr MacVicar met in an upper room, probably a large hay-loft as it was over a byre. There were also a considerable number of Baptists about Knapdale in 1800. The work was greatly stimulated by occasional visits from Robert or James Haldane. On one of these occasions the minister of Whitehouse in Kintyre got a warrant issued for the apprehension of James Haldane. A guard was sent, and Mr Haldane and his companions were conveyed to Lochgilphead and lodged in the old Inn for the night. Next day they were taken to Inverary. The Sheriff, recognising his prisoners, shook hands with Mr Haldane, and entertained them hospitably till they returned to Edinburgh. But so strongly was this action of the authorities repented throughout the district that a number left the Established Church and formed one of the "Haldanite" Churches, as they were called at that time. Mr MacVicar was followed by Rev. Dugald Sinclair, whose zeal and extensive tours during many years earned for him the title of "the Apostle of the West." During his time, in 1815, the present Church was built. It was for years the only place of worship between Kilmichael and Inverneill, and as no provision was made for a baptistry, baptisms took place in a pool in

the vicinity of Bishopton. The last to be baptised there was Mr John Fletcher, so long and honourably connected with the Church, and who died in 1922. Mr Sinclair's ministry was very fruitful, and spread far beyond Lochgilphead, as far as Islay, Mull, and the other islands of the West. There was a mysterious persuasiveness about him which arrested the people, and a winsomeness that bound them to him by the strongest tie. Unfortunately in his later years he imbibed peculiar views on prophecy, the man of sin, and successive forms of the great tribulation. He believed that Europe was to be involved in a universal war, with Britain as its centre. America was to be excepted, and it was there that the Church of Christ was to be preserved till His return. Having such firm convictions, he prepared to emigrate, and such was his influence throughout the district that about 70 members with their families accompanied him to what they regarded as the promised land. The Church, of course, was greatly weakened, and when Rev. John Macintosh undertook the pastorate he found a greatly reduced and discouraged people. Nevertheless he pursued his course for 37 years, and the savour of his ministry still continues. A sub-station at Furnace on Loch Fyne is also under his care. The Church has seen many changes since its origin about 1770, and it is surely worthy of record that of the 110 years since the present Church was built, two of the Pastors, Mr Macintosh and Mr Knox, have ministered for 74 years, and Mr Knox still bravely keeps the flag unfurled.

The Church at Oban was formed in May, 1896, but nothing can be ascertained regarding the circumstances that led up

Oban.

to it. The following Pastors held office:—James Mackay (November, 1896, to August, 1902); James B. Fotheringham (1903-05); R. F. Lindsay (1905-09); Alex. Clark (1910-12); T. W. Houston (1912-16); T. D. Knox (1917-20); A. B. Barker, M.A., Student, Pastor (1925-26). The present building was erected 1903-1904, and opened for worship Sunday, 22nd May, 1904. The population is 6,300. Oban is a holiday resort. The only local industries are distilling, yacht-building (both on a small scale). The Church maintains ordinary services, and conducts two Mission stations:—(1) Kerrera, an island two miles' journey from Oban, 12 houses; industries, fishing and farming. (2) Strontollier, 6 miles from Oban, 7 or 8 houses; farming. The present membership is 30. It is under the Home Mission.

There were Baptists in Port Ellen at least seventy-five years ago, for when Rev. James Miller was Pastor in Bowmore

Port Ellen.

he visited Port Ellen regularly, and was instrumental in winning several to the Baptist faith. The

succeeding Pastors of Bowmore included Port Ellen in their district, so that the Baptist witness was maintained. The Church was formed in the year 1880 as the result of a revival movement. The Rev. Allan Macdougall, of Broadford, Skye, and the Rev. Donald Bell, of Tobermory, started meetings in the old School-house, and these were so successful that the work was continued for three months. The Rev.

Donald Ross was appointed Pastor of the Bowmore Church in 1881 and he took charge of the new cause at Port Ellen as a sub-station under the Home Mission. Since 1906 Port Ellen has had a Pastor of its own. The Pastors are as follows:—Rev. W. J. Lippiatt (1906-12); Rev. Angus McLean (1914-23); Rev. Alex. McArthur (1923). The new Church building was opened in 1910, and ante-rooms were added in 1925.

From the earliest days of the Baptist Home Mission, Baptist teaching and principles have been promulgated in Taynuilt and surrounding district; the first baptism in Lorne taking place in the River Naut, not far from where the little

Taynuilt.

Church now stands. The rite was performed in winter, when the ice on the pool had to be broken, and people gathered to see the administration of this ordinance. The pool was on that day given the name of the "Fair Woman's Pool," by which it is known to the present time. In the same pool on a Christmas Day a young man was baptised who subsequently became a missionary. Two other Missionaries went forth from this little Church. In October, 1902, regular services were begun under the present Pastor. These were held at first in school-rooms on Sundays and in cottages on week nights, with encouraging results. The Public Hall, then in course of construction, was engaged for a time, but ultimately a Church building had to be secured. The late Miss McDougall of Bunnellan, the granddaughter of the aforementioned first candidate for baptism, offered a site free, and gave a donation of £100 towards the building; and in the winter of 1906 the Church was erected and opened for services. The Church stands in the centre of Taynuilt village, with a population in the Special Water Supply District of over 500, largely increased by a good class of visitors in summer, and, within a radius of four miles, a resident population of 1600. There are two granite quarries in its neighbourhood, and a thriving industry of birch wood cutting, which is exported to various foundries in our large centres. There are seven outlying stations, varying from four miles to thirty-six miles distant, which are periodically visited by the Missionary, requiring the crossing of four ferries, and the services held at these places are much appreciated.

The first Baptists of Tiree date from before 1820. In that year the gospel was stated to be gaining ground there, and four years later Walter Munro, of Fortrose, visiting, reports the presence of brethren, and in 1828 further baptisms are recorded.

Tiree.

Alexander Grant made periodical visits from Mull, and converts won were accounted members of the Tobermory Church until 1838, when the Tiree Church was constituted. Duncan Macdonald, a native of and baptised in The Pass of Mull, settled in Tiree in 1821 as a Gaelic school teacher, and from the early Thirties was aided by the Home Mission to undertake evangelistic work, and on the formation of the Church he became its first Pastor. He was the means of making many converts. His Gaelic Hymns, which were greatly appreciated by the Highland folks, were printed by J. Niven, Glasgow,

in 1841. In writing to the Magazine in 1843 he says, "At this time a great awakening took place in Tiree,; in my labour I have great encouragement, as many as ten ready to be received. I have three stations for Sabbath, one in each end of the island and one in the middle." The two meeting houses in his days were thatched houses. He died in 1850. The Rev. John Macfarlane, a native of Tiree, succeeded him. He was a powerful preacher, both in Gaelic and English, and he had much success. In his day the present chapels were built about 1856. He served the Church 31 years, and died in 1881.

In 1874-75 a great revival commenced as the outcome of a visit of his brother, Duncan M'Farlane, from Tobermory. As many as 140 were added to the Church in two years. Duncan M'Farlane was a noted evangelical preacher, and on John's retirement in 1879, succeeded him as Pastor, and served the Church for nearly 20 years, and died in 1908. His successor, the present pastor, is also a Tiree man. Prosperity continues to attend his ministry. During one year 21 were added, and in the following two years 14 and 18. F. W. Taylor, from Skye, conducted special services with much acceptance in 1924-25, and as many as 27 were added to the Church. The present membership is 89. Two brethren are members of the School Board and Parish Council. The population of the island is 1500, and the local industries are agriculture and fishing.

A number of members have gone into the Home Mission field.

The original practice of baptising converts in lochs and rivers still continues

The earliest Baptist preaching in Mull took place during the island itineration of Dugald Sinclair of Lochgilphead, which
Tobermory. began in 1810, and when William Tulloch and other

Agents of our Highland Mission evangelised on summer tours in 1818 and 1820 they came across a few brethren. The first resident Baptist missionary was Alexander Grant, a native of Kingussie. Converted in early youth, he was baptised there about 1808. After a year in Edinburgh, where he attended the ministry of James Haldane, he returned to his native place, and some years later resolved to become a Gaelic teacher, hoping to have the opportunity of preaching the gospel where he might be placed. He received from the Gaelic School Society an appointment in the island of Scarba, Argyllshire, but his zeal was distasteful to the local minister, who complained, and Grant was reprimanded. Finding himself thus debarred, he was on the point of emigrating to America when James Haldane offered him a field of evangelistic labour in Mull and the adjacent islands and mainland. This he accepted, and with £10 for expenses he started for Tobermory. This was in 1821, and from 1827 he was the missionary of the Baptist Home Missionary Society. The Church was formed on 5th December, 1830, and numbered 26 persons, widely scattered—in the Ross of Mull (40 miles away), in Tiree, and in Ardnamurchan. Mr Grant was an indefatigable evangelist, though physically he seemed unsuited for the prolonged pedestrian tours he undertook; and his earnestness won him the title of "The Apostle of the West." As the Church prospered, the mem-

bership reaching 73 by June, 1834, it was agreed a year later to disjoin the friends in the Ross, because of the distance, to form a separate church; and in 1838 the members in Tiree were dismissed for the same purpose.

Advancing years gave Mr Grant a colleague in Mr Duncan M'Farlane in 1858, and he died at the age of ninety in 1874. The first meeting-place of the Church was in a house which he had built and subsequently left to the Church, and in 1862 the present chapel at the harbour was erected. Mr M'Farlane's fruitful pastorate ended in 1879, when he removed to Tiree, and he was succeeded in 1881 by Mr Alexander Black, on whose transfer to Colonsay in 1886 Mr Donald Bell became pastor. Mr Bell's faithful and incessant labours for 29 years terminated with his death on 6th June, 1925, and Mr A. E. Mileman entered on the pastorate in the winter following. The chapel has undergone a thorough renovation as a memorial to Mr Bell, on whose heart this necessary work lay as a burden during his last days.

Mr Angus Ferguson, pastor of the church at Uig, Skye, from 1836 till his death in 1842, was a member of the Tobermory Church.

All the pastors have been also the agents of the Baptist Home Mission, and extended itineration has been a marked characteristic.

EDINBURGH AND THE SOUTH.

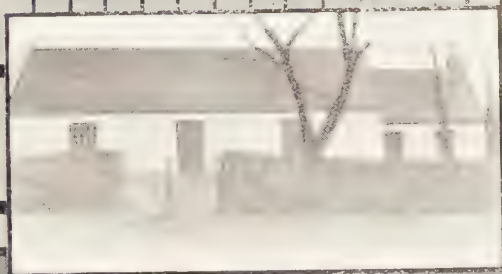
This Church owes its existence to the consecrated labours of the late Rev. George Macdonald. Believing that there was room for a Baptist cause in the district, Mr Macdonald hired a hall at 24 Easter Road, and commenced services in October 1895. The effort proving successful, it was resolved to formally constitute the church, and this was done at a meeting held on 1st December following. The cause started with eight members, and Mr Macdonald as the first pastor. The membership soon grew in numbers, until it was found necessary to remove to a larger place of worship. The Free Gardeners' Hall, Abbeymount, was hired in 1897, but increasing congregations made another change necessary in 1899. The Church removed first to Milton Street and then, in the same year, to New Cross Street. After this the Church began to decline for various reasons, until a suggestion was made to close the work. Mr Macdonald, to the regret of all, resigned in January 1900. Rev. David Wallace succeeded, and under his ministry the church revived, and changed their place of meeting to 89 Easter Road. They then proceeded to the erection of a new building, which was opened on 30th Nov., 1902, Mr Wallace continued until 1909, and was succeeded by Rev. Albert Griffiths. Mr Griffiths laboured for fourteen years, and during his ministry the debt was cleared off. The Rev. R. F. Conway, the present pastor, was settled in February 1924, since whose coming the church has purchased a suitable manse.



CHURCH



SCHOOL



WAREHOUSE



RESIDENCE



RESIDENCE



FAVORITE



CHURCH



CHURCH



FORBURNING



CHURCH

The origin of the church is told in Chap. III., "The New Dawn."

Archibald M'Lean died in 1812. He had as co-pastors William Braidwood and Henry David Inglis. The latter, a **Bristo Place**, distinguished advocate, had died in 1806. Mr Braidwood, who survived until 1830, published several controversial and expository works. The chapel in Richmond Court was exchanged in 1802 for St. Cecilia's Hall in the Niddry Wynd, on account of the growth of the church. Several able men, leaders in the inception of insurance and other commercial enterprises, belonged to the church at this time. St. Cecilia's Hall was sold in 1809 and a new chapel, built in the Pleasance, was opened in 1811. The vexed question of observing the Lord's Supper in the absence of a presiding Elder found the church united on the stricter lines under Mr M'Lean's guidance in 1810, but when it again rose in 1834 a division occurred, the majority under Henry D. Dickie taking the liberal view, while two other pastors, John Horsburgh and William Pattison, with a considerable minority, withdrew and became the church known as the Minto House Church from its meeting-place adjoining Minto House in the now abolished Argyle Square. Subsequently these friends went to Roxburgh Street, where in 1875 they dissolved, most of the members rejoining their brethren. The majority under Mr Dickie returned to St. Cecilia's Hall while their new building in Bristo Place was being erected. This was opened in November 1836. Mr Dickie's pastorate continued until 1863. A business man, he was prominent in denominational activities. Andrew Arthur, a colleague wholly devoted to gospel work, gave excellent service, but notable progress was made under William Grant, called in 1870, when the membership rose from about 200 to over 600. Mr Grant's earnest evangelism, large sympathies, and attractive personality won many. In 1884 a company of some 40 members, deeming that insufficient freedom was given for exhortation, etc., withdrew and formed a church in the Fountainbridge district (Hopetoun Hall), but soon they relinquished the Baptist name, and dissolved some years ago. Mr W. B. Nicolson, M.A., joined Mr Grant as colleague in 1897, and after 22 years of faithful service retired in 1919 to become secretary of the Baptist Union. His tragic death followed soon thereafter. Mr C. E. Shipley was chosen to succeed in 1921, and the church advances happily under his oversight. In 1920 the church unanimously agreed to receive at Communion, but not membership, other Christians though not immersed, and in the same year it purchased a manse.

The pastorates have been numerous owing to a plurality being the rule of the church:—R. Carmichael (1765-9), Archibald M'Lean (1768-1812), R. Walker (1769-77), W. Braidwood (1779-1830), H. D. Inglis (1784-1806), W. Peddie (1810-30), W. Pattison (1826-34), H. D. Dickie (1826-63), J. Horsburgh (1832-34), R. Anderson, sen. (1835-50), R. Anderson, jun. (1838-68), A. Arthur (1838-55), D. Kemp (1862-7), C. W. Anderson (1868-84), W. Grant (1870-1902), David Kemp (1883-8), A. Cromar (1888-1907), W. B. Nicolson, M.A., (1897-1919), P. Waugh (1903-23), C. E. Shipley (1921—).

The following filled the pastorate at Minto House:—J. Horsburgh (1834-69), W. Pattison (1834-39), Joshua Wood (1840-75), A. Shearer (1869-75).

The Church worshipping in Charlotte Chapel was founded by Rev. Christopher Anderson in the year 1808. Mr Anderson commenced services in Richmond Court Chapel at the end of 1806, in the hope of forming a Baptist Church; and this hope was realised when those who had been blessed through his ministry met as a church on 24th January, 1808, and partook of the Lord's Supper, with him as their pastor. There were sixteen members in all, twelve of whom had not partaken of the Lord's Supper before. The work speedily grew, until the Chapel at Richmond Court became too small, and Mr Anderson set his heart on having a place of worship worthy of the city and of the denomination. Learning that Charlotte Chapel, Rose Street, was for sale, Mr Anderson negotiated for its purchase, and thither the Baptist congregation removed in 1818, where he exercised a distinguished ministry till his death in 1851. He was a preacher of outstanding ability, and an author of no mean order. His "Annals of the English Bible" may be considered his greatest work. He founded the Baptist Itinerant Society, which did a noble work in the Highlands for seventeen years; also the Edinburgh Bible Society, which eventually amalgamated with the National Bible Society of Scotland.

Since the time of Christopher Anderson, Charlotte Chapel has had twelve ministers, that is, in 75 years. They are as follows:—Rev. Alfred C. Thomas (1851-55), Rev. James Martin, B.A. (1857-8), Rev. William S. Chapman (1859-60), Rev. John E. Dovey (1862-66), Rev. W. C. Bunning (1867-72), Rev. Lawrence G. Carter (1872-76), Rev. Owen D. Campbell, M.A. (1877-84), Rev. Samuel G. Woodrow (1885-88), Rev. T. W. Way (1888-96), Rev. F. Henry Bardwell, M.A. (1897-1901), Rev. Joseph W. Kemp (1902-15), Rev. W. Graham Scroggie (1916), present minister.

The Rev. James Martin, B.A., was a distinguished scholar, and while pastor of Charlotte Chapel he translated many theological works from the German for Messrs T. & T. Clark's Foreign Theological Library. Between 1866 and 1902 the membership of the Church was highest during the ministry of the Rev. O. D. Campbell, reaching the figure of 305 in the year 1880. From that time it fluctuated, until in 1902 it had gone down to 108. At this time many had come to think of the work as a lost cause, and there was some talk of closing it down. But there were faithful souls who believed that in answer to prayer God would revive them again. And this He did. In 1901 the Rev. Joseph W. Kemp, who had received his training at the B.T.L., Glasgow, was ministering the Word at Hawick with much acceptance. He was approached by the little flock at Charlotte Chapel and asked to become their pastor. Such an undertaking demanded courage, faith, and hard work, but Mr Kemp accepted the call and the challenge, and a new era dawned for the Rose Street Church. The membership of the church steadily increased, rising from 108 in 1902 to 830 in 1915, when Mr Kemp accepted a call to New York. In this notable achievement Mr Kemp was nobly supported by Andrew Urquhart, Esq., S.S.C., and John Edward Dovey, Esq., C.A., each of whom served the church for over 30 years, the former as secretary and the latter as treasurer. In 1906 Mr James Scott was appointed

assistant to Mr Kemp, which post he held for over five years. The years 1905-7 were great years at Charlotte Chapel. Revival came to the Church in answer to unceasing prayer, and hundreds were converted to God. The old building having proved too small, a new one seating about 1000 in the main auditorium was erected and opened in 1912.

About one year after Mr Kemp's withdrawal, the present minister, the Rev. W. Graham Scroggie, was called from Sunderland to the charge in October, 1916, who has not only maintained the traditions, but exercised a vigorous ministry. The membership then stood at 818; in June 1925 it was 871. Eighteen missionaries representing fourteen societies have gone abroad from Charlotte Chapel, twelve of them during the present ministry; and in addition eleven young men have given themselves in the last nine years to the home ministry, six of them being already pastors of Churches. The present minister of Charlotte Chapel has received into church membership 464 persons in the nine years 1916-25. The Church has thirty-two auxiliaries, and they are all flourishing.

The Dublin Street Church has a long and honourable history, extending back fully one hundred years. Its **Dublin Street.** inception is bound up with the life story of its first pastor, the venerated Dr. William Innes, himself a son of the manse, his father being a minister of the Established Church of Scotland, at Yester, in East Lothian. Dr. Innes started life, like his father, a minister of the Church of Scotland, his first charge being at Stirling (1796), but he did not remain there long, as he resigned owing to his conscientious convictions on the subject of Church discipline. Shortly thereafter he became associated with Messrs Haldane and Aikman, the "vagrant preachers," whose evangelising missions through the Highlands in the beginning of last century were so marvellously blessed. In 1800 he ministered to the Tabernacle in Dundee, whence he removed to Edinburgh in 1808. On Mr Haldane becoming a Baptist, a split took place in his Church (the Tabernacle, Leith Walk), and those declining to remain with him formed a new Church in Bernard's Rooms, West Thistle Street, to which Dr. Innes was invited to become pastor in 1809. Less than a year elapsed, however, before his views on infant baptism underwent a change, and, after a few months' consideration, he withdrew from the pastorate, and, along with seventeen others, formed in Laing's Academy, East Thistle Street, the nucleus of the Church now worshipping in Dublin Street. The events which led to the founding of the Church were enumerated in a pamphlet in 1810, containing a sermon by Dr. Innes, and two addresses, "occasioned by certain objections that occurred to the preacher regarding the doctrine of infant baptism." The new Church was constituted on the principles of open communion and open membership, although the proviso was made that the pastor should be a minister who held believers' baptism. The Church continued to meet in Laing's Academy till 1813, when they removed to Elder Street, where the congregation largely increased. Dr. Innes continued to visit and preach in the pastoral office till 1855, gathering round him men of a very diverse

and noteworthy type. In 1841, when Dr. Innes was well up in years, the Rev. Jonathan Watson was called to be his colleague and successor, and he ministered to the Church for thirty-seven years. He was a man of commanding presence, great force of character, and laboured most devotedly to build up the Church by inculcating the spirit of brotherly love and at the same time enforcing the necessity for personal piety on the part of the members. It was not till July, 1856, when the work in Elder Street had outgrown the accommodation, that the first step was taken to secure a more commodious building, by the Deacons then in office sending a memorial to the city Magistrates for acquiring the present site. The present building, costing £6226 and seating 850, was erected during the year 1857, but was not ready for occupancy till midsummer of the following year, the opening service taking place on Friday, 11th June, 1858, when the Rev. Wm. Brock, D.D., of Bloomsbury, and the Rev. W. Lindsay Alexander, D.D., officiated. Mr Watson laboured as pastor till 1867, when the Rev. Samuel Newnam was called from Salisbury to be his colleague and successor. Mr Watson was called to his rest in 1878, and Mr Newnam continued as sole pastor three years subsequent to Mr Watson's decease, leaving in June, 1881. Nearly two years later, March, 1883, Dr. Landels was called from Regent's Park, London. The membership of the Church greatly increased during the first years of his ministry, and, after twelve years of faithful service, he closed his ministry in February, 1895. In May, 1895, the Church unanimously called Rev. J. T. Forbes, M.A., from Westgate Road Chapel, Newcastle, who faithfully laboured for six years, and attracted many by his cultured, original and scholarly preaching. On Mr Forbes resigning to take up the pastorate of Hillhead Church, Glasgow, in November, 1901, the Church then sent a call to the Rev. James Mursell, of The Downs Chapel, Clapton, who, was pastor of the Church till January of 1905. After nearly three years, the Church unanimously called, in November, 1907, the Rev. W. H. Matthews, B.D., then assistant of Union Chapel, Manchester, to the pastorate of the Church, and he was inducted at the beginning of 1908.

Mr Matthews ministered to the Church and did excellent work, especially amongst the young people in a very large and successful Bible Class, until 1913, when he accepted a call to Brown Street Church, Salisbury. In June, 1914, Rev. James Collett, who had been minister for 25 years of King's Heath Church, Birmingham, was inducted to the pastorate, and carried on a helpful ministry during the trying years of war. Mr Collett resigned in January, 1921, and in February, 1922, there commenced the present ministry of Rev. Peter Fleming, formerly of Duncan Street Church, and for 13 years minister of Flinders Street Church, Adelaide, who worthily maintains the splendid tradition of the past.

Dublin Street Church has been the spiritual home of many men of distinction and worth, whose names have been known and honoured, both throughout the denomination and outside its borders. Space forbids the mention of names, but their record remains in the Church which they served so devotedly.

It may be mentioned that, over 30 years ago, a Mission Hall was acquired at Canonmills, and here, evangelistic work, Sunday School, and other activities have been and are still being carried on.

This Church traces its origin to the movement under James and Robert Haldane, when a Congregational Church was
Duncan Street formed in 1799, James Haldane being appointed pastor.

At the outset the Church met in a Circus in Leith Street where the Theatre Royal now stands. Later on a large Tabernacle was built, having two galleries and capable of holding 3200. This historic Church was opened in 1801, and for half a century James Haldane ministered within its walls at his own charges. Collections were taken at the services, and after defraying expenses connected with the carrying on of the Church, all the surpluses were spent on spreading the Gospel at home and abroad. In 1808 Robert and James Haldane became Baptists, many of the members of the Tabernacle Church in course of time following their example. For some time baptism was an open question, but ultimately the Church became Baptist. A number withdrew, but the majority remained. While James Haldane was pastor of the Tabernacle he took itinerating tours throughout Scotland, the Orkneys and Shetland. He also preached at important centres in England and Ireland. Much of his work was done in the open air during the summer months. He met with much opposition, but was never discouraged. He was always the Christian gentleman as well as the fervent Gospel preacher. How far-reaching such evangelical preaching was instrumental in awakening the religious life of Scotland, no historian can put on record. Rowland Hill preached in the Tabernacle, and Andrew Fuller pleaded the cause of the Missionary Society. James Haldane died in 1851, and as a mark of the high esteem in which he was held his funeral was attended by a great company of people from all the different Churches and religious organisations, as well as representatives from a number of public bodies. After his demise the Tabernacle Church declined. There was an interregnum of four years partly filled by the short pastorate of Mr Betts from England. In 1855 the Rev. William Tulloch accepted a call to the charge of the Tabernacle. He had completed 12 years of successful work in Elgin, and was in the prime of life. Before long it became evident to him and those associated with him that the Tabernacle was no longer useful as a meeting place. He continued, however, for nine years with a limited measure of success, and in 1864 removed to the present Church at Duncan Street, in the Newington district. The building was originally erected for a Baptist Church by two ladies, the Misses Aspinall, but as it was at that time on the outskirts of the city, the cause did not succeed, and the property was sold to the United Presbyterian Church of South Newington, and here for many years the Rev. James Robertson conducted a distinguished ministry. The Presbyterians filled the baptistry with stones, but it was restored and is still in use. The Church cost £1300. Mr Tulloch succeeded in raising a considerable part of the cost. At his invitation, Rev. C. H. Spurgeon came to Edinburgh

and preached twice to large audiences in the Music Hall—the proceeds were in aid of the Building Fund. For the next eight years the Church enjoyed a fair measure of prosperity and carried on a considerable amount of Christian work in the district under Mr Tulloch's leadership. In 1872 he tendered his resignation, having accepted the office of Secretary and Evangelist of the Baptist Union and Home Mission. Rev. John M'Lellan, Cupar, succeeded him on 20th April, 1873. Open Communion was adopted in 1877, in consequence of which a number of members withdrew. Cottage meetings in the Causewayside, a thickly-populated district, were carried on, along with regular Tract distribution. In 1888 Mr M'Lellan was invited by the Education Committee of the Baptist Union of Scotland to become tutor, and accordingly resigned his pastorate. Rev. William Tulloch, then of Old St Enoch's, Dundee, was invited to return to Duncan Street, and accepted the invitation. During his ministry the Church was renovated at a cost of £600. After seven years' devoted service he decided to retire. This was in 1893, when he celebrated his jubilee as a minister of the Gospel. In 1894 the Church Halls came into possession of the Trustees at a cost of £400. In 1894 the Church invited Mr Peter Fleming, of Dunoon Theological College, who had been baptized by the late famous African missionary, Dan Crawford, the author of "Thinking Black." The induction services, on Sabbath, 11th November, were conducted by Rev. Duncan MacGregor, Principal of Dunoon College. During the next few years the membership steadily increased, and all the organisations received a new impulse. A successful Bible Class was begun, and afterwards a Senior and Junior Christian Endeavour was carried on for many years. The Society celebrated its semi-jubilee in 1924, and is still vigorous. The Sunday School prospered under the able superintendence of Mr Robert Wood. A large Mother's Meeting was also carried on for several years. Quite a number of student-missionaries attended Mr Fleming's ministry while resident in the city. In the spring of 1908 he accepted an engagement to preach for six months in Flinders Street Church, Adelaide, and at the close was invited to remain as their pastor. During his ministry a number of improvements were made on the property. Mr John Climie, evangelist, Glasgow, took the oversight of the Church during Mr Fleming's absence in Australia. Ultimately a call was sent to the Rev. George Douglas, New Prestwick, and he began his ministry on 11th April, 1909. After a strenuous pastorate of six years Mr Douglas resigned, having accepted a call to Madeira Street Church, Leith. A number of members withdrew both before and after Mr Douglas left. Rev. Joseph Burns accepted a call to the pastorate, and began his ministry on the 1st of April, 1917. It was a difficult time, the country was in the midst of the Great War. The women of the Church, under the able leadership of Mrs Burns, rendered good service. The Church and Halls were painted and decorated. The cost was very considerable, but by a special effort was all met. Mr Burns accepted a call to New Prestwick, and closed his ministry at Duncan Street in February, 1923. The present pastor, Rev. J. Walter Derwent, began

his ministry on 11th November, 1923, coming from Union Grove, Aberdeen. The name of Edward Cruickshanks is often prominent in the Church records during the first ministry of Mr Tulloch and that of Mr M'Lellan. He was an office-bearer, acting as Treasurer for many years, and was President of the Baptist Union of Scotland 1879-80. During the early years of Mr Fleming's ministry the Church was fortunate in having Mr Robert Wilson as the leading office-bearer. For many years he was perhaps the most outstanding Christian layman in the City of Edinburgh. He was one of the founders of the Free Breakfast Mission, which was started during Moody's first visit to Scotland. He took a great interest in Mission work among the poor and outcast. The Church also had a long succession of capable Treasurers. One was Mr David Cumming, who occupied the office during the ministry of Mr Douglas and the greater part of that of Mr Burns. He was truly faithful and beloved. Reference should be made to the present father of the Church, Mr Alexander Cormack, who along with Mrs Cormack have been in fellowship for fully half a century. To have been a Deacon during seven pastorates is a rare experience. A few men and women have gone to the mission field.

The village of Ratho, with its 700 inhabitants, is situated about 8 miles west from Edinburgh. Besides being an extensive

Ratho. farming district, its whinstone quarries at one time gave steady employment to 200 men and lads.

Under the auspices of the Ratho Gospel Temperance Mission, a three weeks' special evangelistic mission was held in the village early in 1891. The Faith Mission followed with a two weeks' mission three months later. Both missions were a great spiritual success. As a result of these missions the Baptist Church at Ratho came into being, as a number of the converts made a public confession of their faith by baptism. It was then decided to form a fellowship meeting, to break bread, and for the ministry of the Word. A few meetings were held in the house of one of their company, but later on they hired the Masonic Hall for Sunday services. In 1896, through a loan from the Baptist Building Fund, they were able to open a building of their own. Mr T. J. Roxburgh, an earnest student of the Bible, was appointed an elder, and, with the help of a few friends from Edinburgh, the usual services were maintained.

The Rev. Charles Sneddon (now pastor of Bo'ness Church) was appointed pastor in 1899. There was no salary attached to the appointment, but being a shale miner, he continued at his occupation. The Church prospered under his ministry. He also had a great influence over the young, having over 100 scholars in the Sunday School. Although living two miles from the village and working every day in the mine, he conducted all the Sunday services, as well as a week-night prayer meeting, and pastoral visitation. From the period when the Church was formed until within three months of the close of his ministry there had been a very marked increase in the membership. Early in 1912 a number of the members came under the influence of Brethrenism, whereby the membership of

the Church was so reduced that Mr Sneddon resigned his charge in February of that year.

The Rev. A. B. Burgess (now pastor of Lochee Church) took up the work for three months, at the close of which he was appointed pastor. He had been previously associated with the Church, having often come from Leith to take part in the Sunday services. He resigned in May, 1919, but during the 5½ years of his ministry he greatly increased the strength and influence of the Church.

Following Mr Burgess, Rev. David Kyles and the Rev. M. J. Wileman (now Chaplain at the Royal Infirmary, Edinburgh), carried on the work, the former for 6 months and the latter for a year. During the ministry of both a few were baptized and added to the Church.

Owing to a breakdown in health, Mr Kyles had to resign, and since Mr Wileman's resignation in April, 1921, the Church has been without a pastor, and the work is being carried on by supplies from Edinburgh and Broxburn. Since the formation of the Church the names of 126 members have been entered on the roll, but owing to the members and their families removing from the district and other causes, the membership at present is only about a dozen. On that account the Church is unable to call a pastor.

At the Annual Meeting of the Edinburgh Association of Baptist Churches, held on 24th February, 1904, the retiring

Gorgie.

President, Mr George W. Elmslie, made reference to the opportunity the Association had for "Extension Work in Edinburgh." At an Executive Committee Meeting of the Association, held on 9th May, 1904, Rev. Joseph W. Kemp, of Charlotte Chapel, was asked to "bring forward at the next meeting the question of a Central Mission." Mr Kemp brought the matter up at the next Committee Meeting held on 13th June, 1904, and from this date the question of "Extension Work in Edinburgh" was put in progress. The intention from the beginning was to start the new Church in the Gorgie or Dalry district, both districts being thickly populated and well deserving the attention of our denomination.

At a special meeting of the members of the Edinburgh and Leith Baptist Churches, held in Marshall Street Church on 13th February, 1907, it was intimated that a building, belonging to the Reformed Presbyterian Church at Gorgie, was for sale. Some months afterwards this building was purchased, and on the 9th December, 1907, "Gorgie Baptist Church" was officially constituted with 50 members.

Rev. Donald M'Nicol, of Hawick Baptist Church, received an invitation to become the first minister of the Church; he accepted the call, and remained until 9th October, 1910, being pastor of the Church for three years. Mr M'Nicol accepted a position under the Baptist Union of South Australia.

Rev. George Harper, then of Belfast, was called to succeed Mr M'Nicol, and began his ministry on the first Sunday in March 1911. Mr Harper remained until the 3rd September, 1922, being 11½ years pastor of the Church. Mr Harper left to become pastor of Lansdowne Hall Evangelical Free Church, West Norwood, London.



MARSHALL STREET (1911)



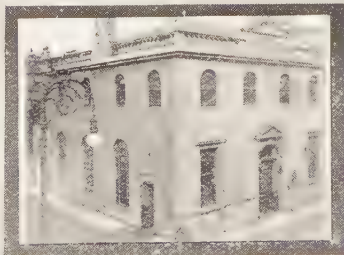
HOTEL (1911)



BRIXINGSIDE



BRIXINGSIDE (1911)



FACTORY (1911)



FACTORY (1911)



OLD TOWN HALL



SCOTCH CHURCH



SCOTCH CHURCH



CHARLOTTE CHURCH EDINBURGH



FAIRFAX HALL EDINBURGH



SCOTCH CHURCH



Rev. Neil M'Lachlan, of Pitlochry and Tullymet Baptist Churches, was invited to succeed Mr Harper, and began his ministry on 7th January, 1923. He is still pastor of the Church.

At the beginning of 1909 it was found that the Church was too small, and it was decided to extend the building rather than go to the expense of erecting a new church. Extension operations commenced towards the end of 1909 and the re-opening ceremony took place on 13th March, 1910. Five years later it was found that, even with the extensions, the building was still too small. Towards the end of 1915 the Evangelical Union Church, at the corner of Dalry Road and Murieston Crescent, was offered for sale, and with the assistance of the Baptist Union of Scotland and the Edinburgh Association, an exchange of buildings was arranged. Removal to the new Church took place in January 1916, and on the 13th February the Opening Service was conducted by Rev. Principal Jervis Coats, M.A., D.D. The present Church is a substantial building with every accommodation and convenience for progressive Christian work.

Three missionaries have gone from the membership of the Church.

The story of this church in Commonwealth times is given at page 26.

Leith—Madeira Street.

It was largely of military composition, and met in the old picturesque Tolbooth, now demolished. The tradition that its meeting-place was in the Citadel, in the house above the existing archway or pend, cannot be supported; the Citadel was unfinished in 1658, and the house is of later construction than the arch. The origin of the present church dates from Sept., 1845, when Jas. Blair, evangelist of the former Baptist Union, carried through a series of meetings. One young man was baptised, Michael Jack, a pastor of the church in later years. The students of the Theological Institution associated with the Union continued the work which was also helped forward by Francis Johnstone and his church, now in Marshall Street. Among these students was John Pearson, M.A., and after nearly four years' labour the church was formed of seven members on 3rd June, 1849, with Mr Pearson as pastor. Its first meeting-place was a small room in Dock Street, occupied till 1853, when a removal was made to Kay's Rooms in Constitution Street, and here it remained until 1868. Then St. Andrew's Hall was engaged and, later, halls in Duke Street and Leith Walk. Finally, the present site in Madeira Street was acquired and an iron chapel opened on 10th October, 1875, and this gave place in 1885 to the substantial building now occupied. A manse was purchased in 1920 in Dudley Gardens.

Under Mr Pearson's thoughtful ministry the membership slowly rose, but the poor accommodation was a heavy handicap. His health was not robust, and he died in May, 1859. Michael Jack, who was a business man, was chosen pastor, and carried on the work for several years, assisted for some time by J. C. Graham, brother-in-law of Mr Pearson, until his removal to Glasgow. Mr Graham was subsequently treasurer of the present Baptist Union and its President in 1887-8. A division occurred after he left, and a Mr Scott pastored a section which worshipped in another hall in Constitution Street. The church was much broken and reduced, but eventually was reorganised in October 1868 under Robert Lennie as pastor.

The succession in the ministry of the reorganised church is as follows:—Robert Lennie (1868-71), John Urquhart (1871-4), W. H. Wright (1874-6), John Murray (1876-8), James Duncan, M.A. (1878-80), J. P. Clark, M.A. (1891-2), James Cumming Brown (1892-4), Walter Richards (1895-1900), J. R. (1881-5), Forbes Jackson, M.A. (1885-90), John Murray, for second time Bryant (1900-11), James Lamont, B.A. (1912-15), George Douglas (1915-17), Robert Clark (1918-26), B. Poole (1926—). Among its children sent out by the church into the ministry was W. B. Nicolson, M.A., President of the Union in 1912-13, and its Secretary at his death. Several members have gone to the mission field.

The founder of this Church was the Rev. Francis Johnstone. He had been minister in Cupar, and was the leading spirit of **Marshall Street.** the Baptist Union of Scotland of that day. At a meeting of the Union which was held at Cupar, Mr Johnstone gave an address upon the "Best Method of Promoting the Interests of the Baptist Denomination in Scotland," and he gave practical effect to what he then said by resigning, shortly after, his charge in Cupar in order to found a new church in his native city of Edinburgh.

The first step was taken on Sabbath, 28th December, 1845, when the Merchants' Hall in Hunter Square was opened for the preaching of the Gospel. The following year, on 15th March, 1846, a church was formed, consisting of 21 persons, with Mr Johnstone as pastor. This was the actual beginning of the Church. On 31st May of the same year they removed to a hall in Roxburgh Terrace. Considerable progress was made here, but the hall was in many respects unsuitable, and it was decided to take the School of Arts in Chambers Street. This was done on Sunday, 9th May, 1847, with a membership of 63. From this time forwards the Church made rapid progress. The situation of the hall was favourable, being in a busy thoroughfare and central. Crowded meetings, especially in the evenings, encouraged Mr Johnstone, until, in 1848, the hall was far too small for the congregations. It soon became obvious that an effort would have to be made to obtain a larger place of worship, and after some delay the Church removed to the Waterloo Rooms on Sabbath, 9th November, 1848. The hall was capable of holding about 600, and the prosperity which attended the Church here was very remarkable. In little more than a year 72 were added to the Church; and the next year 81, bringing the roll up to 193.

So things continued until the autumn of 1852, when the progress was arrested by division and misunderstandings in the Church. The end of it was that Mr Johnstone, having received a call from a church in Cambridge, resigned his pastorate in January, 1856, leaving a membership of 160. The Church then appointed Mr Wilson, one of Mr Johnstone's students, their pastor, and having acquired the Chapel in Richmond Court removed there in May, 1856. It is not surprising that in the circumstances of the Church Mr Wilson should have found the work too hard for him, and he resigned in 1860, the membership being reduced to 60.

Meanwhile Mr Johnstone had left Cambridge for Blackfriars Street, now John Knox Street Church, Glasgow. There he had opportunity of visiting his old flock and encouraging them in their low condition. Eventually he was invited to return to them as pastor, and at a great sacrifice he did. His

ministry in Glasgow had been a great success; but the very existence of his old Church was at stake, and he must save it.

This was the spirit in which he resumed his work in 1860. He set his heart on having a new Church built on an eligible site. The difficulties were very great, but at length, in the Autumn of 1876 the building of the new Church in Marshall Street began, and on Friday, 13th July, 1877, it was completed and opened for public worship. The building and furnishing of the Church cost £5098, and the price of the feu was £790.

Mr Johnstone did not live long to enjoy the fruit of his labours in the erection of this Church. In April, 1880, he was seized with a severe illness, which terminated with his death in May. "He rests from his labours, and his works do follow him."

The Rev. Alex. Wylie, M.A., of Cambridge Street Church, Glasgow, was called to succeed Mr Johnstone, and he was introduced to his charge on Sunday, 5th December, 1880. During his ministry the debt on the Church was extinguished. After he had served the Church for fully 30 years it was felt advisable to secure a colleague for him. In accordance with this, a unanimous call was given to the Rev. Thomas Stewart, M.A., of Dunfermline, and he began his ministry on 28th May, 1911. During the autumn of that year a much-needed renovation of the church buildings was carried through at a cost of fully £600.

In December, 1914, Mr Wylie retired from the pastorate altogether, accepting at the hearty and unanimous request of the Church the position of minister emeritus. Under the ministry of Mr Stewart the Church grew and prospered, and at the conclusion of Mr Stewart's pastorate the membership had increased by over 100. In October, 1920, Mr Stewart was appointed to the joint offices of Secretary of the Baptist Union and Superintendent of the Settlement and Sustention Scheme, but he continued to hold the pastorate along with his other offices until the induction of his successor, one of the last acts of his ministry being to unveil a memorial window to the memory of the men of the congregation who fell in the war.

The present minister, Rev. Wm. Holms Coats, M.A. (Glas.), B.A. (Oxon.), was inducted on 6th March, 1921. Several missionaries have gone from the Church.

In April, 1894, the Morningside Free Church being advertised for sale, the Rev. J. Cumming Brown (then of Madeira Street, **Morningside**, Leith), perceiving the importance and promise of such an opening for the Baptist denomination, promptly took the matter in hand, and after much prayer and consultation purchased the building for £3000.

The opening services were held on 9th and 11th December, 1894, conducted by Rev. Dr Angus of London, and Rev. Dr Whyte of Edinburgh.

Mr Brown became pastor with a membership of 19, and this miniature Gideon's band confronted their task with a tenacity and magnanimity beyond all praise. Soon, however, a host of sympathisers was found whose generosity was unique, one lady alone, in addition to subscribing liberally, defrayed the cost of the Baptistry—over £80.

With the aid of a large bazaar in March, 1895, a debt liquidation day

each spring, and a sale of work each autumn, together with munificent donations from wealthy Baptist friends, Mr Brown was gladdened to see £1000 of the debt cleared off. The strain upon him became very severe, and at the end of 1899, when the membership had increased to 62, he resigned the pastorate, having earned the gratitude of the denomination for the consecrated wisdom and courage he had shown in the inception and continuance of the enterprise.

Shortly after Mr Brown's resignation, Rev. Ernest G. Lovell, of Chipping Norton, was unanimously called to the pastorate, and began his ministry on the 25th March, 1900. His ministry was much appreciated, and continued till his death in July, 1912. He was succeeded in June, 1913, by Rev. B. J. Cole, who for ten years pursued a successful ministry till called to London in 1923. In 1922-3 he occupied the chair of the Baptist Union as President.

In June, 1924, the present minister, Rev. F. M. Hirst, M.A., B.D., a former tutor at Serampore College, India, was settled.

Among the outstanding members of the Church, Mr W. T. Oldrieve, F.R.I.B.A., is worthy of mention. He was principal Architect for Scotland under H.M. Office of Works, and was President of the Union in 1915-16. His son, Mr Frank Oldrieve, after service with the B.M.S. in Congo and in India, was compelled for health reasons to resign, and is now Secretary to the British Empire Leprosy Relief Association.

Mr Adam Nimmo, J.P., was Treasurer of the Union from 1913 to 1922.

During the final decade of last century Baptists from Edinburgh and Leith conducted services in Portobello. A great stir **Portobello.** was caused in the town when baptisms took place in the Firth of Forth, thousands gathering on the Sands to witness the unusual ceremony. But although such crowds were great outside, the congregation was small inside, so small that about the time the Church was formed, 1897, they could meet, and actually did, in one of the rooms of the present Baptist Church premises.

Ministers, such as the Rev. Frank H. Cunliffe, A.T.S., Missioner of Bristo Place Church, and Pastor David Tait, Leith, along with lay preachers like the late Mr D. Brown, Mr Thomas Adams, and Lieutenant (now Lieut.-Colonel) M'Gill, R.A., gave their gratuitous services. Mr Robert Noble and his family have rendered invaluable service to the Church. In 1903 the Rev. G. C. Fraser Campbell, now Hon. C.F., became pastor, and continued till 1911. Within the next year an arrangement was made with the two pastors of Marshall Street, Edinburgh, for their supervision of the Portobello Church. But in 1914, previous to the retiral from the ministry of the Rev. Alexander Wylie, M.A., the arrangement ceased.

The Rev. D. Merrick Walker, R.N., having been appointed by the War Office to minister to the soldiers in five military centres near Portobello, in the closing months of 1914, was also invited to undertake the care of the Church as honorary pastor. After the Great War ceased—so greatly had the Church prospered—that the honorary pastor was urged to accept the "whole time pastorate." He did so, and still continues.

The man who left his impress deepest upon the life of the young Church was Mr Thomas Gregory, dentist, Edinburgh. Until 1910 services were held in hired rooms and halls, but, led by Mr Gregory, the Church, purchasing a pretty school on the edge of the Public Park, continued its work there until 1919. During the Great War the new Town Hall, centrally situated, was hired for Sunday evening services. So great were the congregations there that the school-chapel became altogether inadequate as a meeting-place. The present premises—previously the old Town Hall—were bought. These have been altered, improved, and added to whereby the Church now has a suite of buildings, in the heart of the town, adequate to the great work carried on.

While the population is nearly 20,000 there are a dozen churches and missions. The Church is evangelistic and aggressive—an "Institutional Church" with nearly 20 departments of service.

It has a branch hall in Piershill, which lies on the Edinburgh side of Portobello, and our hands are stretched out towards Musselburgh. Two members are preparing for Medical Mission work.

The Church has been self-supporting since the present pastorate began, and has acquired property worth fully £3000, of which £500 only remains to be paid. It has gathered a crowd of children in its numerous young people's organisations, has a large band of young men and women, a steadily-increasing membership, and a future as bright as the morning.

In Kinnaird's Hall, Kirkgate, South Leith, on Sabbath, 29th March, 1891, at the close of public worship, after earnest and believing prayer, the South Leith Church was formed by four baptised believers, who cast in their lot with Mr Tait as Pastor. Mr David Walker, Deacon of Peterhead Baptist Church, and Miss E. Campbell were also present.

The five original members were:—

Rev. David Tait, Pastor.

Alexander Selkirk, medical student, now in private practice at Cowdenbeath, the first Secretary of the Church.

Frederick Walker, the first Treasurer. Mrs Frederick Walker.

Alexander Davidson, who with Mr Walker were the first Deacons.

Mr Tait left in 1899. His successors were:—

Rev. Robert White (1899-1911). Rev. A. Douglas Lewis, the present Pastor, from 14th January, 1912.

When first formed the Church met in a hired hall. By the end of the first year the membership had increased to 78, while upwards of 200 families regularly attended the services, and were visited by the Pastor. This success necessitated the acquisition of new premises, and at Whitsunday 1892 the Church entered into possession of what was then known as the Star Music Hall, near the foot of Leith Walk, capable of seating 600. Even then they declared their intention to build a Church of their own as soon as sufficient funds were in hand. In December 1893 the foundation stone of the present building in Hope Street was laid. Provost Bennet, Leith, presided, and Mr Allan Coats of Paisley, President of the Baptist Union of Scotland, performed the ceremony. Amongst others who

took part in the proceedings were Rev. Dr. Landels, Rev. A. Wylie, Rev. Wm. Grant, Mr R. Lockhart, and Rev. J. Crooks of Peebles.

Several members left for the mission field.

There were Baptists in Dalkeith at an early date, though there is no record of any Church organisation. Cromwell made **Dalkeith.** his headquarters there during the occupation of Scotland by the English army, and the garrison contained many Baptist officers and men. The first mention of an organised Baptist Church is in the beginning of the 19th century. It was founded about 1820, and contributed annually to the Home Mission funds. Rev. Robert Buchanan was pastor for many years. It disappeared like the other Baptist churches on the south-east about the middle of the century, the cause being the common one of emigration and consequent lack of support.

It is believed that the present Church originated through the evangelistic labours of Rev. Francis Johnstone, Edinburgh. The year book gives 1852 as the date of its formation. The first pastor was Rev. William Lees. Two of his grandchildren are missionaries in China—Dr. Alec A. Lees, M.B., F.R.C.S., serving the B.M.S., and Mrs Dr. C. U. Stubbs, Professor of Science, Christian Union University. Messrs Robert Smathers and John Wilson, co-pastors, succeeded Mr Lees. During their co-pastorate the chapel was built in 1871. Before that date Mr James Somerville, boot and shoe merchant, Dalkeith, having been baptised by Mr James Haldane, joined the little church, and his presence was a tower of strength to the cause for many years.

In 1885 Mr Thos. Mulholland, a retired missionary, was appointed pastor. Mr John Wallace followed him in 1887 and retired in 1890.

Mr Hector McLean, the present pastor, was appointed in 1891. Some years ago the chapel was renovated, and a heating apparatus installed.

Some of the members have taken part in the social well-being of the districts to which they belonged. Thomas Bowie, Esq., deacon, was for many years member of School Board, Niddrie, and J.P. for Midlothian. George Brown, Esq., deacon and Secretary, was a member of School Board and Provost of Bonnyrigg.

Mr Archibald King, one of H.M. Inspectors of Schools for Scotland, was baptized in this Church.

Dalkeith is an old town, 6½ miles from Edinburgh, with a population of about 7000. It is the centre of a large coalfield. Dalkeith House, the residence of the Duke of Buccleuch, is in the neighbourhood, and has occasionally been visited by Royalty.

In the year 1782 the first step was taken towards the formation of a Baptist Church in Galashiels. In that year three men—**Stirling Street,** Archibald Cochrane, Henry Watson, and William **Galashiels.** Johnstone—were led to change their opinions as to Church order and the administration of the Ordinances. They journeyed to Edinburgh, where, on a profession of their faith, they were baptised and received into the membership

of the Bristo Place Church. They continued to reside in Galashiels, and came together with others for worship. They also had frequent visits from elders and brethren belonging to the Church in Edinburgh. Through these means the doctrines they held became known, and their numbers increased, until at length it was deemed advisable to form a Church, in which the order and administration of the Ordinances would be on what they held to be scriptural lines. As is well known, Baptists hold that every assembly of believers, meeting together for worship and for the observance of Christ's ordinances, is a Church complete in itself.

Accordingly in 1804 a Church was formed, when Adam Cochrane and William Berry were called and set apart as elders or Pastors—William Johnstone and James Leitch being appointed to the office of Deacon. Thus Galashiels Baptist Church was fairly launched, and has pursued its not altogether uneventful career to this present time.

At first the Church met for worship in what was called the Cloth Hall, in the Old Town. They afterwards erected a place of worship in Overhaugh Street, which was also used as a day-school during the week. In 1842 this was sold, and the Chapel in Stirling Street, with a dwelling-house attached, was built. When the Church took possession of their new meeting-house, there were 40 members on the roll—James Leitch being Pastor. The membership grew until it was again found necessary to increase their Chapel accommodation. Accordingly, in 1870, the present place of worship was built adjoining the old Chapel. The membership at that time was 145, Alexander Thomson and John Horsburgh being Pastors.

The new Chapel was opened on a Sunday in August, 1870. In the forenoon Joshua Wood, Edinburgh, conducted the services; in the afternoon, Thomas Proctor, Haggate, Lancashire; and in the evening, Abraham Altham, Burnley, Lancashire.

Stirling Street Church was first constituted as a Scotch Baptist Church, and, in accordance with its constitution, there was a plurality of Pastors or elders. This plurality of elders was continued until the year 1875, when it was deemed advisable to call someone to the pastorate who would devote his whole time to the duties of the office. Accordingly in that year Charles Hill was ordained as sole Pastor of the Church, and this arrangement has been observed until the present time.

The following were elders or Pastors of the Church:—Adam Cochrane and Wm. Berry (1804-11), James Leitch (1811-45), Walter Murray (1844), George Paterson (1845-63), James Berry (1845-47), John Cowan (1847-50), Alexander Thomson (1852-75), John Horsburgh (1866-73), Andrew Morton (1874-75), Charles Hill (1875-80), D. Ritchie Key, M.A. (1881-84), Henry Gray (1884-87), J. Bell Johnstone, M.A. (1887-96), Robert Clark (1896-1900), John Shearer, M.A. (1900-13), David L. Richardson (1914-18), A. Douglas Webber (1920-25.) Present Pastor, Rev. J. Bell Johnstone, M.A. (1925).

Of outstanding personalities, the name of Dr. Robert Somerville is worthy of mention. He was a lifelong friend of the Church, and was President of the Union in 1899-1900.

One member went to the mission field.

The Church at Selkirk was also started under the auspices and with the help of Stirling Street Church.

Galashiels is the centre of the Scottish tweed trade. The pioneers of that trade were Baptists. The population is about 14,000.

On account of the decision of 1875 a number left and formed the sister Church of Victoria Street.

The story of the Baptist Church meeting in Victoria Street, Galashiels, dates from March 21st, 1875, although the **Victoria Street Baptist** cause in Galashiels goes back to 1804. For **Galashiels**, some time previous to 1875 there had been friction in the Church on the question of calling a University-trained man to undertake the whole duties of the pastorate. This departure from Scotch Baptist principles was opposed by a number of members, who eventually left, and formed themselves into a Church which met in Bridge Place Hall for the first time on 21st March, 1875. Alex. Thomson, who had served as pastor for a considerable period in Stirling Street Church, was appointed pastor, along with Andrew Morton. Their numbers increased and, finding the Hall too small, they decided to build a Church in the rapidly growing Gala Park district, securing a site in Victoria Street. By one means and another the members raised £500. This, with the loan of £300 from the Baptist Loan and Building fund, enabled them to erect a plain but substantial building capable of seating 350, and which was opened for public worship on Sunday, July 15th, 1883—the pastors then being Alex. Thomson, Henry Fleming, and George Pennycook. A very fruitful series of evangelistic meetings, held just after the opening of the Church, brought in quite a number of married people with families, so that the membership was considerably increased. A Tract Society was formed shortly after this, and for over thirty years it has been faithfully carried on. Also for a long period an evangelistic campaign has been conducted in the High Road Park during the summer months. In 1902 Pastor Thomson celebrated his jubilee as a pastor. At an enthusiastic meeting in the Town Hall he was presented with a cheque for £185 as a token of esteem from all classes of the community. Mr Alex. L. Brown, M.P., made the presentation. The centenary of the Baptist cause in Galashiels was celebrated in the Town Hall in 1904. The two Churches united in a great social meeting to mark the event. Excellent relationships have always existed between the two Churches. The semi-jubilee of the Victoria Street Church was held in July, 1908, the services on Sunday being conducted by the Rev. John Dick, Hawick. At the social meeting following Pastor Thomson gave an interesting resume of Church history during the twenty-five years of its existence. He died in his 90th year, having served the Church as a pastor for over 60 years. He was a man of truly apostolic gifts and spirit, and greatly beloved in the town. After his death Mr Craighead again resumed office with Mr Graham. After a time it was agreed that a man should be called to undertake the whole duties of the pastorate. Rev. A. E. Penrose of Hopeman accepted the call, and began in February, 1912, and the work





BOJWILLE



BUCKHAYS



DUNFERMLINE VIEWHILL



DUNFERMLINE WEST



POSYLIE



prospered under his care. In the various duties of the Church he was ably assisted by his wife. The Church had previous to this received a gift of £250 from the A. L. Cochrane Bequest Fund, which proved very helpful in carrying on the work. After five years' service Mr Penrose accepted a call to Clydebank. Rev. A. H. Gammage succeeded him in the ministry, and for 2½ years did good work, especially among the young people. He left for Irvine Church in 1920. Rev. A. H. Hedley began his ministry in June, 1920. In 1922 electric light was introduced into the Church through the efforts of the members themselves. For a considerable time it had been felt that the work among the young was seriously hampered for want of a hall. A wood and iron building, capable of seating 150, was erected behind the Church in the autumn of 1903, and has proved a great boon, the Sunday School, Band of Hope, Senior and Junior C.E., all being housed in the building. It may be added that Mr Adam Dorward, an esteemed Missionary of the China Inland Mission, and Mr J. W. Moodie, the soldier evangelist, were both members of the Church.

In 1789 James Haldane, John Aitken, and Rowland Hill held an open-air meeting in Hawick, then a little township of **Hawick.** 3000 inhabitants. Their pulpit was a heap of stones, the debris of the old Tower of Hawick. This was the origin of the Baptist Church which was ultimately formed in August, 1846, though many changes took place in the interval. A deep impression was made on the occasion, and several left the Churches they had been attending and met in a barn for worship. Among them was William Thornburn, a tailor in Howegate. They were nick-named "Haldanites" and suffered no little persecution, but they persevered and with the help of the Haldanes purchased a site in Kirk Wynd on which they built a Tabernacle and Manse. Like Mr Haldane, they were Independents, but became Baptists, though the greater number left and the building was ultimately sold. Mr Thornburn was appointed leader of the few that remained and continued till his death in 1836. They were visited from time to time by the Evangelist of the Baptist Union, and their number gradually increased, till 10 years later the Church was formed of 23 members. Several brethren carried on the services, among them Mr Alex. Kirkwood and Mr W. M. Anderson, who acted as pastor till 1862. He was succeeded by Rev. J. C. Hawkins, who continued till 1871. The other pastors in succession were:—J. Hewson (1871-74); J. C. Hawkins, second pastorate (1874-80); W. Seaman (1880-96); Jas. Hodgson (1896-97); Jos. W. Kemp (1898-1902); Donald Mc Nicol (1903-07); John Dick (1908-10); W. A. Ashby (1911-15); W. M. Robertson (1916-19); John Moore (1919-22); B. Poole, the present pastor (1923). In 1879 an arrangement was made with the Home Mission for a grant towards the support of a pastor, and on applying to Mr Spurgeon Mr Wm. Seaman was sent and began his ministry the following year. During his term of 16 years the cause made steady progress. In 1880 Prof. Elliot of Goldielands offered a building site in Bridge Street on easy terms, which the Church gladly

accepted, and appointed a Building Committee. In due time the foundation-stone of the building was laid, and the Chapel opened on February 18th, 1883, by Rev. W. Tulloch, President of the Baptist Union, Prof. Orr officiating in the afternoon. Mr Seaman presided at the social meeting and intimated that the building would cost £1850, but that £980 was in hand, leaving a debt of £870. At the first baptismal service the candidates included Miss Isabella R. Bell, a daughter of Mr Bell of Tedley Hall, who had laid the foundation-stone. The Church continued to increase in strength and usefulness, so that in 1891 a Hall and vestries were added at a cost of £332. Two years later the Church became self-supporting and passed a resolution of grateful thanks to the Home Mission for their generous help. In January, 1896, Mr Seaman closed his ministry, having accepted the position of Agent for the Home Mission, although he continued his residence in Hawick and his membership in the Church for many years. During his ministry 242 names were added to the roll, 170 of whom he had baptized. When he left there were 147 members, of whom only 9 were on the roll when he came. Mr Kemp's ministry was brief, but very successful. Several new features of Church work were inaugurated. Services were conducted in the Theatre from time to time and attracted large congregations. During Mr M'Nicol's time a gallery seating 100 was added to the Church, making its seating capacity 400, and a new baptistry was also introduced. Large numbers of young people were attracted to his ministry. In Mr Dick's time the remaining debt on the Church was cleared. In 1911, under Mr Ashby, a Women's Auxiliary was formed, with Mrs Ashby as President, and the Bible Class reached its highest mark of 120 members. Mr Robertson's fervent evangelical preaching drew large congregations, so that the Theatre and Town Hall were occupied during the winter of 1916-17. Mr Moore's three-years' ministry was marked by its deep spirituality and pastoral efficiency. A memorial tablet commemorating the ministry of Mr Seaman was unveiled on 17th September, 1922, by Dr. Cathels of the Parish Church, who spoke of him as a man of strong but child-like faith who sought to prove himself "a good minister of Jesus Christ." In 1923 the Church sustained a serious loss in the death of the Secretary, Mr George Reid, who was well known in the denomination and was for some time a member of Council. A successful business man, he was also a devout disciple and a loyal servant of the Church. Four members have been engaged in Foreign Mission work; and two are at present studying with the foreign field in view. The Church thanks God for the grace bestowed during these 80 years, and hopes to see yet better times and do worthier service in the Kingdom "until He come."

The Church at Kelso owes its origin largely to Miss Scott-Macdougall of Makerstoun, a beautiful estate and mansion-house on the Tweed four miles above Kelso, although an earlier meeting of Baptists had been held in a little meeting-house now used as a motor work-shop.

She was a lady of strong character, a keen Baptist and zealous for Temperance reform. On succeeding to the estate, she ordered the contents of the wine cellar to be emptied into the Tweed. She employed a Missionary, Mr James Work, and by his agency a Church was formed on 21st February, 1877, consisting of 10 members. She also gave £100 annually for ten years towards the Pastor's salary. Mr Work became Pastor, and they met in the old Baptist meeting-house. On that occasion Mr Work presided and Pastor Thomson, Galashiels, gave the address. Mr Work left Kelso in 1880, and was succeeded by Rev. H. E. Crofts, from Rawdoun College. About the same time a young man, David Ross, was baptized and joined the Church. He had come to Kelso as Town Missionary under a Joint Committee of the Presbyterian Churches. It happened that his rooms were opposite the new Baptist Church, which had engraven over the door in bold letters the words, "He that believeth and is baptized shall be saved." The words frequently arrested his attention and led him to examine the subject of baptism, with the result that he became convinced of his duty to be baptized. It meant the loss of his employment, and he had a widowed mother with three sisters and a brother dependent on him. But he determined to follow the line of duty. He was dismissed accordingly and was baptized in October, 1881. Hearing of this, Miss Macdougall engaged him as her Missionary and Mr Croft's assistant. His mother and her family afterwards came to Kelso, and she and her daughters joined the Church. Mr Ross left for Berwick in 1883 as assistant to the Church there, and afterwards became pastor of the newly-formed Church at Alnwick. Mr Crofts left for Wednesbury in 1884. An appeal having been made to the Home Mission, Mr Richard Steel was sent and continued till 1886, when his health gave way, and he died in the following year. He was succeeded by Mr Edward Last from the Pastors' College in 1888, and under his ministry the Church greatly prospered, 42 being added to the membership. Cottage meetings were held throughout the district, and many young people were attracted to the Church. In 1890 Mr Last left for Dumbarton, and the following pastors were successively in office:—Revs. F. D. Tranter (1891-92); William Shearer (1892-96); Joseph Kemp (1897-99); John Bennet (1899-1900); temporary supply (1901-2); Wm. Allan (1902-4); J. S. Andrews (1907-15); F. D. Waite (1916-17); temporary supply chiefly by the Secretary (1917-24); A. G. W. Macbeath, M.A., B.D. (1924-25), who left for the Mission field; Mr J. P. Leng, M.A. (1925-6). The Church prospered greatly under the ministries of Mr Last, Mr Kemp, and Mr Andrews. One of the original members, Mrs Binnie, who still survives, has had the joy of seeing all her children "walking in the truth." Two of her sons-in-law were Pastors in Kelso, while a third has been a loyal supporter of the Church there. Dr. Cooper, a native of Kelso, who had been in the ministry in Canada for 37 years, returned in the early years of the Church, and was the means of securing Miss Macdougall's contribution to the Pastor's salary already referred to. He died in 1881. The Church was built in 1878 of stone quarried from Makerstoun Estate. One or two members have gone to the Mission field.

The Church in Peebles was instituted in the Masonic Hall by a small band of working men on the 19th September, 1889. No special religious movement led up to this step. It was simply a case of Baptist principles finding expression. The leading spirit in the movement was Mr A. M. Crooks, a local business man of godly character and enterprise. For some time after the Church's formation preachers were brought from various quarters to conduct the services. At the outset "close" communion was observed, but later this was changed to "open" communion. Sunday School work was commenced soon after the institution of the Church. In the course of time Mr Crooks, who had been responsible for supplying the pulpit, and who frequently officiated as Pastor, was requested to accept the office of honorary Pastor, to which he agreed. Later a co-Pastor, Mr Geddes, was appointed to assist him. The place of worship was then changed from the Masonic Hall to the Good Templars' Hall, where the congregation worshipped until 1894, when a suitable site was found in Greenside, and the present church was built. In April, 1895, Rev. W. S. Thomson, some time Missionary in Ceylon, was requested to act as Pastor for six months. He agreed, and thereafter was appointed to the pastorate on 3rd November, 1895. Thereupon Messrs Crooks and Geddes resigned. Mr Thomson retained the pastorate till October 1898. For a year the Church was without a Pastor. Preachers from various districts supplied the pulpit, until Mr James Dewar, who had recently come from Glasgow, and who formerly had acted as a Home Missionary, was appointed to the pastorate on 24th December, 1899, and continued till 1920, when he retired from the ministry. In April, 1923, Mr A. C. Dovey, M.A., was inducted to the pastorate and continued till 1926. The present membership of the Church is 56. The average morning attendance is 45, and about 30 remain to the Lord's Table. The evening congregation averages about 90. The giving capacity of the people is remarkable. The collection for the day is rarely below £3, and not infrequently it reaches £5. The Sunday School has about 50 scholars, who, with the aid of those interested, raise £33 in the year. Mr Brown is the present Sunday School Superintendent. The Church is aided by the Baptist Union, but it is its earnest desire to become self-supporting. The history of the Church is the record of steady, persevering, and faithful effort against many difficulties and much opposition. The Christian Endeavour is a live organisation. Extensive open-air work is carried on, both in the town and in the surrounding villages, which are reached by cycle during the summer months. In all undenominational Christian work in the town the members of the Baptist Church play their part.

The Church at Selkirk was formed in 1880, chiefly through the efforts of Mr James Brown, who with several others was baptised in Galashiels by Rev. Chas. Hill. Mr Brown was a smith to trade, and had the reputation throughout the district of being a first class workman. He was first Pastor of the Church, and for 32 years maintained a ministry of increasing influence and progress. A memorial tablet in the Church commemorates his

name and his long and devoted ministry from 1880 to 1912. Mrs Brown was also one of the original members, and ably supported her husband during his long ministry. Many of the week-end preachers enjoyed the hospitality of her cottage home, and have happy recollections of her genial personality. Mr Brown was succeeded by Mr John Williamson for one year (1912-13). During the war years the Church was supplied chiefly by the Pastors and brethren from Galashiels. Since then the services have been taken by occasional supplies and student-pastors, among whom were Messrs D. Kyles, M.A.; R. F. Lindsay, M.A.; J. P. Leng, and R. J. McCracken, M.A. Under this changing ministry the Church has enjoyed a fair measure of prosperity. The present membership is 39. Two of the members entered the ministry—Messrs Scott and Mitchell. Two of our members, Messrs Peter Turnbull and Dodds, were killed in the war. They served as Secretary and Treasurer, one of them being Superintendent of the Sunday School. Their photos hang in the the Church vestry on either side of Mr Brown. The present place of worship was purchased in 1890, and has accommodation for 450. It was formerly the U.P. Church, and has halls and rooms for all kinds of church work. The population of Selkirk is about 6000. Cloth manufacture is the chief industry, with hosiery and other smaller works.

FIFESEIRE, FORTARSHIRE, AND PERTSHIRE.

Baptist history in Anstruther began in 1812. At that time James Haldane visited the town, and it was probably due to his influence that the Baptist cause was begun.

Anstruther.

Meetings were held regularly in the Tabernacle in East Green (the present Schoolroom) up to 1820, when theological troubles arose, which split the little body into two sects—Baptists and Paedo-Baptists—nevertheless it was resolved to live and worship together in the bonds of charity until the new Independent Chapel was built, which was opened on the 26th November, 1883, the Baptists, 20 in number, retaining the meeting house. Mr James Fowler acted as Pastor until 1859, when it was thought advisable to have a Pastor entirely set apart for the work of the Church. The members decided in November, 1859, to invite Mr James Cumming Brown, a student at Regent's Park College, London, to become their Pastor. Mr Brown consented, and Messrs Robert Todd, James Fowler, and James Horsburgh being elected Deacons, the present Church was formed. Shortly afterwards, the meeting house becoming too small, it was decided to build a new chapel. The work was commenced, and the present chapel was opened for public worship on December 5th, 1860, with seating accommodation for 220, the old meeting house being used as a Schoolroom. The following Pastors were appointed in succession:—James Cumming Brown (1859-62); James Stewart (1863-70); J. E. Dovey (1870-71); Alexander Grant (1871-78); William Mackintosh (1878-92); Harri Edwards (1893-02); Peter Noble Buchan (1902-22); John F. Kington

(1923)—present Pastor. The Church was enlarged on the east side, with extra seating accommodation for 120 in 1882. An extra classroom on the west side for 50 seats was built in 1910. Jubilee celebration services were held on November 28th and 29th, 1909, in Anstruther Town Hall. Pastor P. N. Buchan presided, and was accompanied on the platform by former ministers of the Church and others. Anstruther Easter, Wester, and Cellardyke form together one continuous town. Running parallel with the shore, it is over a mile in length, but nowhere of any considerable breadth. Anstruther Easter, Wester, and Cellardyke form together one much more important town than it is to-day, for in addition to its internal industries, it carried on a large and profitable trade with Holland, France, and Spain. The Union of the two Crowns, and afterwards of the two kingdoms, however, put an end to that trade, and Anstruther fell on rather evil days. But the town still flourishes. It is the largest Scottish fishing centre south of Aberdeen; it is a business centre for a fairly wide district; it has a weekly market for farmers; it is the headquarters of golf-cleek making; and it is becoming increasingly more popular as a seaside resort. The business life of the town focuses at the harbour, which at certain times of the year presents a scene of great activity. It has several industries connected with the fishing. Anstruther is proud of its eminent sons, of whom there have been not a few. First and foremost was Dr Thomas Chalmers (1780-1847), the most eloquent preacher of his day. Dr. Thos. Guthrie, the founder of the Ragged Schools Movement; William Fennant, the poet (1784-1848), Professor of Hebrew in St Andrews University; Dr John Goodsir (1814-67), Professor of Anatomy in Edinburgh University. R. L. Stevenson spent the summer of 1868 in Anstruther, and it is recorded in the minutes of the Baptist Church that he attended regularly at divine worship. The population of the town is 3500. In 1889 the Church procured a hall in Pittenweem to be used for Sabbath School and Mission work purposes. This continued till 1901, when the Pittenweem members decided to form a separate Church. The Mission Hall was accordingly sold to them. A number of Missionaries and ministers went out from the Church. The following were among the founders of the Church:—James Fowler (the father of the Church) was baptized in 1825, and was appointed Deacon at its formation. It is told of him that, after his conversion he, being then a licensed dealer in wines and spirits, emptied his casks of whisky down the street drains. Robert Todd, another of the first Deacons of the Church at its formation, was baptized in 1831, and up to his death, in August, 1868, aged 83, was one of its most useful members. James Horsburgh, baptized in 1849 at St. Andrews, was elected Deacon and Church Treasurer at the Church's formation. In later years the Church had an active worker in Peter Thomson, who came to the district in 1866, and was originally connected with the U.P. Church. He was baptized in 1867, was elected Deacon in 1868, and in September of the same year was appointed Superintendent of the Sunday School, which position he held until 1919. In Mr Thomson's life-time, the School was

always known in the town as Peter Thomson's Sabbath School. In 1870 he was appointed Church Secretary, and for 50 years he faithfully served the Church in that capacity. He resigned in January, 1920, and died on March 15th, 1921, aged 82. His portrait, enlarged, hangs in the Schoolroom.

A large influx of population came into this district after the Bowhill Coal Company had opened the large colliery sunk in 1895, hundreds of men being employed. Amongst this influx of population were a number of Baptists, chiefly from the Cowdenbeath district. Two tent Missions were held, one in the autumn of 1902 and the other in the spring of 1903, by Mr William M'Kinnon, Evangelist, Glasgow. A number of men and women were brought to Christ at both these Missions, and most of them found their way to Cowdenbeath and were baptized there. When the number had increased to about twenty, a weekly prayer meeting was started in an old school. These were conducted by Pastor Bennett of Cowdenbeath, to whose energy and enthusiasm the movement largely owed its inception. The Church was formed on April 10th, 1904, with a membership of 25, and met in the Co-operative Hall. The following have been Pastors in succession:--Rev. James Young (1904-09); Rev. Samuel M. Conway (1909-15); Rev. John Bell (1916-18); Rev. James Duff (1919 until the present). The chief outstanding personality in connection with the Church was the late Mr John Livingstone, who was one of the first Deacons and also first Secretary and Choirmaster of the Church, positions he held from its inception until his death in 1924. The foundation stone of the Church building was laid on 6th July, 1907, by Peter Campbell, Esq., Perth, Vice-President of the Baptist Union of Scotland. The Rev. Geo. Yuille, Stirling, Secretary of the Baptist Union of Scotland, presided at the ceremony. The Church, which seats 350, was opened on Saturday, November 23rd, 1907, by Rev. Jervis Coats, D.D., Govan. In addition there is a hall with accommodation for 70. The population of the village is about 8000. This Church is strongly evangelistic, and carries on all the usual departments of work on Sunday and during the week. The local industries are mining and agriculture. One feature of the Church work during the twenty years of its existence has been a strongly evangelistic witness in the open-air, so that the Gospel has been preached to thousands of the non-Church-going population. The various Pastors sought to do "the work of an evangelist."

Buckhaven and Methil, which now form one burgh with a population of about 17,000, were within comparatively recent years small villages, Methil having a little over 1000 of a population and Buckhaven over 4000. Buckhaven was then entirely a fishing village. The opening of coal pits in the district and the formation of large docks at Methil changed the character of the district. It is now a large mining centre, the fishing industry having practically died out, and Methil is one of the chief coal exporting ports on the East Coast. Under the auspices of the Fife-shire Baptist Association and the Baptist Union of Scotland, a Mission was commenced in

Buckhaven on 20th November, 1908, Rev. J. Holden, Cupar, presiding. The Rev. D. M. Simpson was appointed Superintendent of the Mission, which was eventually formed into a Church of 20 members in February, 1910, Rev. Geo. Yuille presiding. The Rev. D. M. Simpson was called to the pastorate, and Messrs J. Thomson Henderson and Thomas Smith were appointed Deacons. At first the services were conducted in the Rechabite Hall, but in course of time it was felt that a building of their own was necessary. A Church capable of seating 200 was accordingly built on a good site, and opened on 16th January, 1915--Dr. Coats presiding and Rev. Joseph Burns preaching on Sunday. In the new building the work was carried on with a considerable measure of success by Mr Simpson until 28th April, 1918, when he left Buckhaven, having accepted a call to Maybole. The Rev. Daniel Jolly, New Cumnock, was called to be his successor, and was inducted on Sunday, 7th September, by the Rev. W. A. Ashby. Owing to the scarcity of houses, steps had to be taken to purchase a Manse. This was speedily accomplished, all the money being in hand before the purchase was made. Under Mr Jolly's ministry an earnest and aggressive work is being carried on in the district, and the witness of the Church is telling for good in the community.

In 1873 Mr M'Caig offered his house at the Moss for a Fellowship Meeting and prayerful study of the Word. The truths of Baptism and breaking of bread upon the first day of the week were soon discussed. After a time of waiting upon God, they felt led to form themselves into a Baptist Church. The meeting was removed to Mr Adamson's house about a year later, 1874. By consent of the Church, Messrs P. Hutton and J. H. Grant were ordained as Pastors. In 1875 Mr Adamson removed to Lochgelly. He again offered his house for meeting, his offer being accepted. Meetings were now arranged in Cowdenbeath and Lochgelly. The Co-operative Hall in Lochgelly was rented in 1876. They continued there about four years. Mr Gardener's Hall in Cowdenbeath was rented for Sunday evening meetings. It was in this hall the Church called their first full-time Pastor, Rev. Mr Smith, who ministered for two years. Gardener's property being condemned, Mr J. Burt, a member of the Church, offered his photographic studio for meeting on Sundays. They continued there about three years, after which they went to Mr Branton's Hall for two years. Mr Thomson, a member of the Church, was at this time building a property at the fountain, now the site of the Co-operative Stores. He suggested converting one of the houses into a little hall. They worshipped there for five years, till 1891. The first Church, holding 250, was built and opened in 1891. It was enlarged to hold 490 in 1905, and in 1922 the Church vestry, ante-rooms, and Baptistery were reconstructed, and electric light installed in the Church, at a total cost of £1400. The following have acted as Pastors:—Revs. J. Munro (1892-94); Hugh Henderson (1895-1900); J. Bennett (1900-06); J. B. Frame (1907-11); H. R. M'Kenzie (1912-14); T. J. Harvey (1915-20); J. E. Watson (1921-24); E. H. Grant (June, 1926), the present Pastor.

Mr Jonathan Watson, druggist, came to Cupar from Montrose, a man of many natural gifts and an attractive preacher.

Cupar. During his first year in Cupar he frequently discoursed on Baptist principles, with the result that a few earnest

souls rallied round him, and met in a room every Lord's Day. Good work was done, and in 1816 a Baptist cause was formed. The original Deacons were Mr Andrew Lees and Mr Henry Duncan. The following ministers held office in succession:—Revs. Jonathan Watson (1816-41); Francis Johnstone (1842-45); William Landels (1846-49); L. J. Davies (1850-53); P. W. Grant (1854-56); D. R. Watson (1857-59); D. B. Joseph (1861-64); D. McCallum (1865-68); John McLellan (1869-72); J. O. Wills (1873-77); A. E. Anderson (1878-80); W. W. Sidey (1880-85); J. T. Forbes (1886-88); Alex. M. Riddell (1888-94); George Lauder (1896-98); Rev. Jonathan Holden (1899-1919); T. S. Metrustry (1919-22); Rev. James Young (1922-25); Rev. D. William Young (1926), present Pastor. Of these Pastors no fewer than five have been Presidents of the Baptist Union of Scotland, viz.:—Rev. Jonathan Watson (then in Edinburgh), the first President, 1869-70; Rev. Francis Johnstone (then in Edinburgh), the fourth President, 1872-73; Rev. Wm. Landels (then Dr. Landels, Edinburgh), 1888-89; Rev. P. W. Grant (then in Perth), 1891-92; and Rev. J. T. Forbes (then in Glasgow), 1904-05. It is worthy of note that during a vacancy extending over a year (1864-65) the Sunday services were conducted by two of the Deacons, viz.:—Mr Alexander Tullis, a hand-loom weaver, and Mr Andrew Smith, Rankelour, a gardener. In 1821, the modest "hall" in which the infant Church met proving inadequate, a new Chapel in Kirkgate was erected, mainly through the efforts of Mr Watson, who conducted a preaching tour for subscriptions. He received no salary as Pastor, but the Church paid the salary of an assistant for his shop. In 1849, the Kirkgate Chapel being too small and much out of repair, the present Chapel in Provost Wynd was purchased. During Mr Watson's pastorate there was no baptistry available, but a member living at Ceres Mill, where there was a convenient "dam," candidates for baptism, accompanied by several members, walked the distance of two and a half miles and, being joined by members from Ceres, very interesting and impressive services were conducted by Mr Watson, while the candidates were baptized in the "dam." During Rev. Francis Johnstone's pastorate he conducted a class of students for the ministry. He and Mr Blair, Dundee, one summer went through the Highlands on a preaching tour, and during that tour they met a number of devoted Christian young men. These Mr Johnstone brought to Cupar with him, boarding them in his own house, and prepared them for the work of the ministry, as he was well qualified to do. The names of these students were:—William Walbran, Boroughbridge; James Scott and Henry Marcus, Westray; Finlay Forbes, Blair Athol; John Stephen, Sunderland, together with George Greig, Cupar.

The population of Cupar Parish is 5257. The district is agricultural, while the local industry is mainly linen manufacture.

The first notice of any meeting of Baptists in Dunfermline dates back to 1780, when a few people separated from the "Independents," the disagreement being on the question of Baptism and some other points. They were known as "Scotch" Baptists. This body was under the leadership of Mr Adam Kirk, Mr David Dewar, and Mr James Inglis, but dissatisfaction arose among several of the members regarding the method of conducting public worship, and they deemed it their duty to leave and form a Church on different principles. Thus originated, in 1841, the present Church, known as the Second Baptist Church, with a membership of thirty-two. The leaders in this movement were Mr Robert Robertson, draper; Mr William Mathewson, manufacturer; and Mr William G. Dobbie, manager of St. Leonard's Works. All three were men of outstanding business ability and sterling Christian character. These, with Mr John L. Millar, stationer, and Mr Ebenezer Graham, were the first Deacons. The first meeting-place was a large warehouse, which had to be cleared of goods on Saturday night to serve as a place of worship on Sunday. This being found rather inconvenient, a large room in High Street was secured, which soon proved too small, and a more commodious place was found in Inglis Street. Steady progress was made under the first Pastor, Rev. James Blair, who continued for two years. He was keenly interested in Baptist extension work in Scotland, and on leaving Dunfermline became the Evangelist and Agent of the first Scottish Baptist Union for four years. The Rev. Francis MacIntosh succeeded him, but died less than a year after his induction. After his death a considerable period elapsed before a successor was found. One reason for this was the very low and backward state of the Baptists in Scotland owing to the absence of a Theological College. However, towards the end of 1846 a call was accepted by the Rev. Robert Thomson of Perth, whose ministry continued until 1864. From 1864 till 1866 the Church was without a minister, and passed through a trying and difficult time. On Mr Spurgeon's recommendation, Rev. Charles Hill was called to the pastorate on 20th February, 1866, continuing until August, 1875, when he accepted a call to Galashiels. On 3rd October, 1875, the Rev. J. T. Hagen was inducted as Pastor, under whose ministry the present beautiful Church was erected. It was formally opened on 10th April, 1881, by Rev. Dr. Landels, Edinburgh. After a long and faithful ministry, Mr Hagen resigned the pastorate in 1911. In May, 1912, he was succeeded by the Rev. John Miller, who maintained a successful ministry till his removal to London in 1925. The present Pastor, Rev. A. C. Dovey, M.A., was appointed in 1926. The outstanding person in connection with the Church was Mr William Mathewson. From its beginning in 1841 until the day of his death in 1894 he was "the Church's very heart." His zeal nourished it, his business capacity directed its affairs, his generosity was an unfailing source of thankfulness, his piety was its blessing and power. In 1894 Mr William Mathewson, Junr., succeeded his father as Treasurer, an office he still holds. Another son, Mr George Mathewson, was a trusted leader in Church and Sunday School work until his death in 1921. In 1897 over 100 members seceded

from Viewfield and started a new Church, new known as the West Church. Six members have gone to the Mission field—four to Africa and two to India.

This Church was formed by a considerable number of members who left Viewfield Church, being dissatisfied with a change in the constitution of that Church. On February 2nd, 1897, at a largely attended meeting in the Old High School, Dunfermline, it was resolved to constitute those present into a new Church, and to commence worship forthwith. Services were held successively in the Lecture Hall, St. Margaret's Street; Abbot Hall, Music Hall Lane; and Y.W.C.A. Hall, Bath Street, till the present Church was built. A site for the new Church was purchased, and the present building erected at a cost of £1655, with seating accommodation for 500. The opening service was conducted by the Rev. William Grant, Edinburgh, on September 17th, 1899. It was named "The West Baptist Church." Till August, 1897, the services were conducted by various laymen and ministers. Thereafter the following ministers were successively appointed:—Rev. H. Gilbert Hoare, B.A. (1897-1902); Rev. D. Merrick Walker, R.N. (1902-06); Rev. Thos. Stewart, M.A. (1907-11); Rev. James Hair, M.A. (1911-21); Rev. R. Guy Ramsay, M.A. (1922-24); Rev. J. D. Jamieson, M.A.—the present Pastor (1924). The Rt. Hon. William Adamson, P.C., M.P., ex-Secretary for Scotland, is a Deacon. The Church owes its prosperity and prestige to the sacrifice and initiative of the original members, many of whom are still active in its work. Composed of working people, it has met heavy obligations, and great credit is due to its women for their constant service. The population (39,886) gives ample scope for the two Churches. Two sons of the late Mr John Cook, one of the early members, are in the ministry, Rev. Henry Cook, M.A., Ferme Park, London, and Rev. John Cook, M.A., Dalston Junction, London.

This Church was founded as the result of a revival movement in the district. During that time a Committee was formed to begin a Baptist Mission with a view to ultimately forming a Church. On 12th December, 1903, this Committee met, Rev. D. M. Walker, Dunfermline, presiding, and a Mission was inaugurated. Mr Alex. Watson, Aberdour, was appointed Secretary, and Mr John S. Fair, Treasurer. Early in 1904 a Christian Endeavour Society was formed, and work both inside and in the open air was carried on with great enthusiasm. A work of grace began and continued throughout the year. Crowded meetings were held weekly, and the power of God was present to save. Even while at work in the quarries men were turning to God. In March, 1905, Mr Henry Turner, Alva, was invited to superintend the Mission, and began his work by preaching nightly for three weeks. His labours were greatly blessed, and there were many conversions. As a result the Mission Committee communicated with the Baptist Extension Committee with a view to the formation of a Church. A Church, with 13 members, was formed accordingly at a meeting held in the Music Hall on 25th March,

1905, Rev. J. T. Hagen, Dunfermline, presiding. Mr Turner was appointed Pastor for six months. Under his ministry the membership steadily increased to 113. A business meeting was held on 12th April, and the first four Deacons to be appointed were Mr Alex. Watson, Mr J. S. Fair, Mr Ralph Hutchison and Mr Alex. Black. The three latter are still Deacons in 1926, Mr J. S. Fair having been a Deacon and Treasurer, as well as Superintendent of the Sunday School, continuously for 21 years. Mr Turner held the pastorate for 16 months, and left for the Pastors' College, London (1905-06); Rev. William Cleland followed; Rev. D. M. Walker, Organising Agent and Evangelist of the Union, took over the pastorate temporarily (1909-11); Rev. J. B. Frame, Cowdenbeath, followed for two years (1911-13); Mr Thomas B. Hunter, as Student Pastor, carried on the work for the following 18 months (1914-15). After a time of difficulty during the war years, the work of the Church was carried on mostly by lay preachers from the Churches in the surrounding district, especially from Charlotte Chapel, Edinburgh, the Church being indebted to these brethren for their faithful and self-denying service. Rev. Henry Turner was again called to the pastorate from Belfast on 4th August, 1918, and continued till January, 1924, when he accepted a call to John Knox Street Church, Glasgow. Allan J. R. Shearer, Student Pastor, carried on the work for a year (1924-25), and was succeeded by Mr William L. Cassie, also a Student Pastor, who still continues. During the years of the war there was no settled pastorate and the hall where the services were held was used for all kinds of meetings, and was ultimately commandeered for military purposes. Services were afterwards held in the Burgh Court Room, and later in a school-room. Amid all these difficulties the Church held on, even with depleted numbers, and made strenuous efforts to secure a site for a building. A site was secured, and the present building was erected at a cost of £800. The new Church was opened by Mr William Mathewson of Middlebank on August 11th, 1917, four persons being baptized on the first Sunday evening after the opening. Since then a Manse, at a cost, including repairs, of £660, has been secured. This was paid off within two years. The Church held its 21st anniversary in April, 1926, and during these years has sent forth many members to the city Churches and the Colonies.

At a Conference of the Fife and Clackmannan Baptist Association, held in Alloa on 1st October, 1898, it was considered desirable to raise a new Church in the Pathhead district rather than to employ an evangelist. At the following Conference, held in Leven on Saturday, 6th May, 1899, Mr J. Wishart placed a sum of money at the disposal of the Association for a period of five years, upon condition that the Association raised £50 a year for a like period. His offer was accepted, and a Committee was appointed to raise the Association Guarantee Fund. Later on the Association invited Rev. George A. Wilson of Helensburgh to become their agent in the promotion of a new Church in Pathhead. That invitation was accepted, and had the approval of the Church at Whytescauseway, Kirkcaldy. The opening services of the Mission were

held on Saturday and Sunday, 2nd and 3rd December, 1899, in the Gospel Temperance Hall, Pathhead. On Saturday afternoon there was a reception meeting to welcome Rev. G. A. Wilson. The Rev. H. Henderson, Cowdenbeath, President of the Association, presided, and welcomed Mr Wilson in the name of the Association to Pathhead. On Sunday Rev. W. Grant, Edinburgh, preached morning and evening, and the Rev. G. A. Wilson in the afternoon. On 16th December, 1899, at a meeting of the Sub-Committee of the Association held in Strathearn Villa, Loughborough Road, it was agreed to form the Mission into a properly organised Baptist Church on Sunday, 7th January, 1900. Mr Wilson intimated that 28 Baptists had expressed a wish to become members of the proposed new Church. It was agreed that the Rev. William Grant of Edinburgh be requested to conduct the special service on that occasion. The following Pastors were successively in office:—Rev. G. A. Wilson (1899-1912); Rev. T. G. Esplin (1913-16); Rev. W. Ruthven (1916-21); Rev. J. T. Stark, M.A. (1921-24); Rev. W. Fotheringham, F.R.M.S., who began his ministry on 7th Sept., 1924, and died 16th April, 1926. During Mr Fotheringham's ministry the Church celebrated its 25th anniversary. Before coming to Pathhead, he had a long and distinguished ministry at Dunrossness and Lerwick, Shetland, and his death was greatly deplored. The population of Kirkcaldy is 39,591. Local industries are linoleum making, some foundries, coal pits, and linen works.

The first Baptist meeting in Kirkcaldy owed its origin, about 1786, to the testimony and influence of a Baptist mole-catcher who had come to work on the Raith Estate. **Whytescauseway.** Though the number was never large, they maintained a weekly meeting, receiving assistance from the Church in Edinburgh (now Bristo Place) with which they were in fellowship. In 1796 William Peddie, who had been intended for the ministry of the Secession Church, but joined the Baptists in Edinburgh in 1794, came to reside in the town. Two years later the Church in Kirkcaldy was "set in order," and Mr Peddie and Mr Cameron elected Elders. A document still extant is a lease of the place of worship for a period of 20 years, described as occupied by the Baptist Society and dated 5th September, 1798. It was signed by William Peddie, Clerk; Hugh Cameron, Flaxdresser; Robert Wylie, Weaver; Ninian Lockhart, Weaver, all of Kirkcaldy; William Impie, Grocer; William Hutchison, Weaver; Francis Thomson, Weaver; Alexander Shields, Weaver, all of Pathhead; and Alexander Findlay, Weaver, Leslie. Mr Peddie returned to Edinburgh in 1803, leaving the Church under the pastoral care of his friend, Mr Charles Arthur. Mr Arthur died in 1841, respected and esteemed by all who knew him, having served the Church for about 40 years. The names of Lockhart and Arthur were to become widely known and esteemed among Scottish Baptists in the years that followed. From this little Church in 1847 there removed with his parents to Liverpool William Peddie Lockhart, the merchant preacher, friend of Spurgeon, and founder of Toxteth Tabernacle. On 14th July, 1852, twenty-four members, including one Elder and three Deacons, withdrew and formed

themselves into what is now known as Whytescauseway Baptist Church. Steps were immediately taken to erect the present place of worship, which was opened during the summer of 1854. At first the Church was presided over by Elders, Messrs Shiels, Brodie, Ireland and Brown serving in this office. In 1857, at the request of the Church, Elder Brodie gave part of his time to pastoral visitation, remuneration being paid for the same. From the first, blessing attended the labours of the Church, and, in 1858, Mr Haig, who had been minister in Airdrie, was engaged for evangelistic work. During the following year, on the retirement of Elder Brodie, Mr Haig was appointed to the pastorate of the Church. He continued till 1871, when, after six months' leave of absence owing to failing health, he resigned. His successor in office was Mr Douglas, from Darlington, who after a period of two years removed to Blackburn. In 1874 Rev. John Landels was inducted to the pastorate, and resigned in 1877 to undertake Missionary work in Italy. Rev. John Urquhart, after supplying the pulpit for three months, was called, and commenced his labours on 19th May, 1878. During his ministry a new gallery was put into the Church, and opened by Rev. Jas. Stalker, D.D. Instrumental music was introduced, and a Mission was started in Pathhead. Mr Urquhart resigned on accepting a call to North Frederick Street, Glasgow. In November, 1883, Rev. Alex. Bisset, M.A., Peterhead, was inducted to the pastorate; he closed his ministry on 10th October, 1886, in order to undertake new work in Aberdeen. Rev. W. Stevenson, Irvine, was called, and inducted to the charge on 1st July, 1887. During 1891 the Church was enlarged, and a hall with other rooms added, at a cost of £1450. Mr Stevenson accepted a call to Highbury, London, and closed his ministry on 16th October, 1892. Rev. W. J. Hunter, Manchester, was appointed to the pastorate on 9th April, 1893. After five years' successful work, he accepted a call to Wyldiffe Church, Birmingham, in September, 1898. A new Church was formed in Pathhead in December, 1899, when 25 members were transferred from Whytescauseway. Mr W. H. Spinks, from Bristol College, was called and ordained to the ministry on 11th March, 1900. He closed his ministry on 9th October, 1905, on accepting a call to Loughborough. On 17th December, 1905, the Rev. E. B. Woods, B.D., Leicester, was inducted to the pastoral charge. The Church Parlour was built in 1907. Mr Woods closed his ministry on 11th May, 1913. The present minister, Rev. A. T. Richardson, was called from George Square Church, Greenock, and inducted on 17th May, 1914. During his ministry electric light has been introduced in the Church and halls and the whole redecorated. In 1919 a Manse, commodious and delightfully situated, was purchased. A new heating scheme and a pipe organ for the Church are presently being introduced. The Church is actively interested in all evangelistic and Missionary effort. Her work among the young is an unfailing inspiration and source of strength. She has had a long and noble succession of good and able men whose support of the ministry has ever been loyal and unflinching. And from her membership there went forth into the ministry of the Church Revs. Forbes Jackson, M.A., John Landels Love, while

Colin Chrystal and George Wilson, first minister of Pathhead Church, began their work as Missionaries under her charge.

The history of the Baptists in Largo goes back to the year 1790.

The first pastorate was a joint one, Dr. John Goodsir and Mr Thos. Paterson being appointed. Dr. Goodsir was a medical graduate of Edinburgh University who received his early training in Upper Largo School, and returned to Largo in 1770, where he practised for 46 years. Connected at first with the Established Church, he later joined the Independents, but subsequently, having adopted Baptist views, was baptized by Mr McLean in Edinburgh in 1789. The Church at Largo was formed the following year with 20 members. Dr Goodsir served the Church gratuitously for 25 years as Pastor, and died in 1816. One of his grandsons was Professor of Anatomy in Edinburgh from 1846-67, and had a European reputation. Another, also an anatomist and naturalist, sailed with Sir John Franklin on that Arctic expedition from which none returned; while a third, Rev. Joseph T. Goodsir, was trained for the ministry of the Established Church, and in 1843 was appointed to the Largo Parish. Later on, however, he adopted Baptist views and resigned his pastorate, though continuing his membership. He was the author of several Theological works. The father of those three sons was Dr. John Goodsir of Anstruther. In 1867 a number of members left the Church on the question of open or close Communion, and, along with a few other Baptists, met in the old Durham School in the Temple till a place of worship could be built. The older and more conservative Church still meets on Sunday mornings. Mr Alex. Brown, Evangelist, Rutherglen, was appointed Pastor of the new Church (1868-81). Mr Alex. Smith, an Agent of the Home Mission, succeeded him in 1881, Largo having been adopted as a Mission station. It was also received into the Baptist Union in the same year. Mr Cleghorn from Skarfskerry came in the following year, but died a year later. From 1884-87 Mr Jas. B. Gillison served as Student Pastor, and left to take charge of a new cause at Kirkintilloch. He was succeeded by Rev. G. B. Craise from Regent's Park College, who remained till 1890. During that year a number of members living in Leven, three miles distant, began a meeting there with the consent of the Church. In 1892 the Leven Church was formed under the ministry of Rev. Alex. Piggot, who resigned his pastorate at Largo in order to take charge of the new cause. In 1893 Rev. Wm. Pulford of Bristol College became Pastor, and still continues his long and faithful ministry. In the following year a Mission was started in Buckhaven, but after a few years was discontinued. In 1899, by mutual arrangement, the Church ceased to be a Home Mission station, and was entered as an aid-receiving Church of the Union. One of the members, Mr William G. Myles, went to the Pastors' College, and was settled at Morecambe in 1878, but afterwards went to New Jersey, U.S.A. Another member, Miss Susan P. Christie, is deserving of special mention. Of a most gentle disposition, she had wide sympathies and a friendly heart. Her generosity was both large and unostentatious. While physically able she was a most active and

devoted worker, and never ceased to show her interest in the Church of which she was a member for about 30 years. She died in 1924 at the age of 92. In the course of the same year the Church succeeded in purchasing a Manse.

Largo stands on the northern shore of the River Forth in Fifeshire, and is a very popular summer resort. It possesses several objects of special interest. Among them are "The standing stones of Lundin"; Largo Tower; the Robinson Crusoe Statue—built in a niche in a house occupying the site of the dwelling in which Alex. Selkirk, Defoe's hero, was born. Also Sir Andrew Wood's Tower, given him by James IV. "for his services to the national cause by land and sea." Formerly a variety of small industries were carried on, but at present the only industry is fishing. In 1790, when the Church was formed, the population was about 1900. It is now a little under 3000.

The first Baptist Church in Leslie was of the "Scotch" Baptist order, which met under the leadership of Bailie Finlay, but

Leslie. it never occupied an important position and, after fluctuating fortunes, it ceased. The present Church was formed on 23rd July, 1880, in the Town Hall, with 33 members. Rev. W. Grant, Edinburgh, presiding. With him were Rev. J. P. Clark, Rev. John Urquhart, Messrs Robert Heriot and W. L. Ireland. This was the outcome of a movement in progress for some years having its origin in the influence and activities of one family, and especially of one member of the family, Thomas Whitson Lister. He was converted when a boy of 12, and immediately began to speak to his schoolmates and hold meetings with them, usually under a bridge where they were free from interruption. These meetings were afterwards transferred to his mother's kitchen. There were many conversions, and the meetings grew in the course of years, especially when the work extended to the neighbouring villages of Walkerton, Balbirnie Square and Woodside. Schooldays were succeeded by his apprenticeship in the Union Bank, and still the work went on under his leadership. At the close of his apprenticeship he received an appointment in the Govan branch of the Bank, and had to choose between this appointment and giving himself wholly to the work of the ministry. A meeting of the converts and other friends was held on 10th June, 1880, when it was unanimously decided to form a Church and invite him to be Pastor. Mr Lister decided to accept the call, and the Church was formed accordingly. Behind this movement was the influence of his mother, Mrs Lister, a woman of great spirituality and force of character. She conducted kitchen meetings for young women, and had many converts whom she encouraged to confess Christ in prayer and testimony. In this way many of those employed in the spinning and bleaching mills were brought to Christ and joined the fellowship. Naturally there was at first much opposition to the movement, and some of the converts were threatened with being turned out of their homes, but the consistent lives of the members and the Christian activities of the Lister family gradually wrought a change



KIRKCALDY.



ST. ANDREW.



ST. ANDREW.



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ST. ANDREW.



ST. ANDREW.



LOCHGILLY



ST ANDREWS



in the sentiment of the people. In a small town which is predominantly Presbyterian and where a new Church had not been formed since the Disruption 50 years before, it is not surprising that there should be some excitement and criticism at the formation of a Baptist Church, but the friends were wisely guided, and in due time the Church was formed. The need for a building soon became urgent, and in 1884 it was decided to "arise and build." Mr John Lister, brother of the Pastor and the life-long friend of the Church, acted as architect, and the Church was built to his plan and under his supervision. The memorial stone was laid by Mr Henry Robertson, Edengrove, Dairsie, and the new building was opened on 11th September, 1886, by Dr. Landels, Edinburgh. It was opened free of debt, and how this was accomplished is perhaps best known to the Lister family. The Church, which numbers at present 62 members, has, like most other Churches, had a varied history during its first half century. The succeeding Pastors were as follows:—Rev. H. Alldridge (1892-93); Rev. David Kerr (1893-98); Rev. Jas. Young (1898-1904); Rev. G. E. Prideaux (1905-12); Rev. John Munro (1914-22); Rev. John Rigley (1922-25). The pastorate is at present vacant. Miss Jessie Lister was married to Rev. Moir Duncan, M.A., LL.D., in 1890, and shared in his varied and distinguished service in China till his death in 1906. Her sister, Isabella, also takes her share in the work and service of the Kingdom, both at home and abroad. Joseph Rogers of the B.M.S. Congo Mission, Congo, was one of the early converts.

One or two Christian brethren having discovered for themselves that the baptism of believers by immersion was the only Scriptural Baptism, were baptized at Largo and received into fellowship. Others soon followed their example. By and by a meeting was started at Leven on Sunday afternoons, the minister of Largo (Rev. G. Craise) attending occasionally. This order of things continued for nearly a year, when there was a change in the pastorate of Largo. With the advice of Rev. A. Piggot, it was arranged that Leven should be more regularly visited. Accordingly it was resolved to start a Church there, with Rev. A. Piggot as Pastor. On September 23rd, 1892, a meeting was held in the house of Mr Jas. G. Cumming, when the Church was formed with 16 members. The hall accommodation was inadequate, and it soon became imperative to face the question of a building of their own. A site was purchased in Forth Street for the sum of £140, and an iron building erected to seat 250, at a cost of £320. The opening services were held on 8th and 11th December. Dr. Landels, Edinburgh, preached on that occasion. On Sunday, 11th December, the Rev. T. W. Lister, Dundee, preached to large congregations. Mr Piggot laboured zealously for eight years, resigning on 19th July, 1900. The Rev. John Dickie succeeded Mr Piggot in 1901, and for most of the 20 years of his pastorate he carried on a good work. In August, 1914, the will of the late Ex-Provost White was published, in which he had left £2000 to the Baptists to build a new Church, with investments to secure a salary of £300 to the minister, while his residence, Seabank

House, was left as a Manse. These benefactions were announced to the Church on 14th August, 1914. In due course a new handsome building, named "The White Memorial Baptist Church," was erected. It was opened on October 26th, 1916, by J. O. Shepherd, Esq., one of the Trustees of Provost White's estate. The late Rev. W. Richards, Dundee, conducted the service. With this new and well-equipped building greater facilities were given for aggressive work. The old iron building is still used as a hall. Unfortunately, during the latter years of Mr Dickie's ministry dissensions took place owing to serious actions on the part of the Pastor, which brought him into conflict with the members, in consequence of which he resigned in 1921. On November 20th, 1921, Rev. John Dick from Wishaw assumed the pastorate in response to an unanimous call from the Church. The few years of his ministry have completely transformed the situation and greatly improved the prospects of the Church. The membership has been doubled, the building improved, and the level of giving considerably raised. The population of Leven is about 8000, and in this community the Baptists, through the exertions of their three Pastors, coupled with the intelligent and loyal support of the members themselves, are maintaining a testimony which stands for the spiritual welfare of the whole community.

This work was inaugurated by the Fife Baptist Association under the Church Extension Scheme, and was fostered and supervised by them during the first few years of its history. Services were commenced in 1908 in the Old Co-operative Hall under the name of "Lochgelly Baptist Mission." Rev. David Mackay of Shetland undertook the pioneer work and acted as Superintendent. The present well-equipped Church Hall on Station Road was built during the second year of his ministry and was opened on Saturday, 5th February, 1910, by the Rev. Jervis Coats, M.A., D.D., of Govan. The Church was constituted on 6th February. The Rev. J. T. Hagen of Dunfermline officiated, and on the same day Mr Mackay was formally inducted to the pastorate. The first baptismal service was held a fortnight later—20th February—when seven candidates were baptized by the Pastor and added to the Church, making a total membership of twenty-three. Accepting a call to Hopeman, Morayshire, Mr Mackay left in May, 1912. After a vacancy of seven months, the Rev. Charles Sneddon of Ratho became the minister, on December 8th, 1912. For seven and a half years good work was done, and the balance of debt remaining on the building was cleared off. The Church was in a prosperous condition until war broke out in 1914, when many of the members and adherents left for war service. Mr Sneddon closed his ministry on 14th April, 1920, having accepted a call to Bo'ness. For over three years the Church was without a Pastor, and suffered in consequence. In the summer of 1923 Mr Harold Carter of the Bible Training Institute, Glasgow, took over the duties of the pastorate, but after a short, though very fruitful ministry, he left in June, 1925, to undertake Mission work among the seamen in Glasgow. The present ministry was commenced on 7th March, 1926, when Rev.

Walter J. Batters was transferred from Elgin, induction services being conducted by Rev. John Shearer, M.A., Dundee. Time has shown that the Church Hall was built too far out of the town to meet the needs of the community most effectively, but, situated in the very heart of the Fife coalfields and in the midst of a teeming and growing population, Lochgelly itself offers great scope for progressive christian work, and the Church anticipates the future with high hopes.

The Church, originally "Scotch" Baptist, was founded in 1808 by Mr Archibald M'Lean, after a visit to the town.

Newburgh. Little seems to be known regarding the movement which led to its formation. The first Pastor was Mr James Wilkie, linen manufacturer, from 1808 to 1842. He was succeeded by Mr Alex. Craighead, schoolmaster and postmaster, who retained the pastorate for 33 years. Mr James Wood succeeded for 12 years. Mr James Kilgour (1870-1901), for 33 years. Mr James W. Wood, Town Clerk, conducted evening service frequently. The late Provost Craighead and Mr Peter Henderson were also office-bearers and preachers. The following Pastors were successively in office:—Rev. T. A. M'Quiston (1903-09); Rev. J. B. Anderson (1909-12); Rev. David Hoyle (1912-16); Rev. James Young (1917-19); Rev. R. F. Conway (1920-24); Rev. James Malcolm (1924), present Pastor. The present place of worship was built in 1881, largely through the labours of Mr James W. Wood. Centenary celebrations were held in 1908, when the Pastor, Rev. T. A. M'Quiston, read an interesting outline of the Church's history. The Church is in a healthy spiritual condition. Besides the regular Sunday services and Sunday School, the Church has two C.E. Societies, two Prayer Meetings (Wednesday and Saturday evenings), and a Bible Class during winter months.

Newburgh has a population of 2000. The local industries are linoleum works and quarries.

This Church was formed on January 11th, 1902, by Messrs Robert Fortune and Mitchell Hughes, who were Deacons of

Pittenweem. Anstruther Church and kept a Sunday School in Pittenweem some years before starting the Church. About 20 members from Pittenweem attended service at Anstruther, two miles distant. The weather in the winter months prevented regular attendance, and it was finally decided to form a Church at Pittenweem. The Church at Anstruther did not at first favour the movement, but the work went on under the leadership of Mr Robert Fortune, chemist. Mr Fortune acted as Pastor until his death. Mrs Fortune also did valuable service by giving hospitality to preachers. The first minister chosen after Mr Fortune's death was Rev. Fraser Campbell (1911-16). He was succeeded by Rev. John Stewart, now minister of Old Cumnock (1917-19). Rev. William Thomson followed (1920-22), but he left for Canada. The Church building was opened 23rd December, 1906. Several Missionaries and ministers have been members. The most outstanding member, however, was Mr Robert Fortune already referred to. William Aitken and Mitchell

Hughes were also helpers in the work of the Sunday School and the open air. Mr Aitken was drowned coming home from Shetland fishing. At present the Church is without a Pastor.

The population of Pittenweem is over 1900. Fishing is the chief industry.

On Saturday, 8th June, 1918, a meeting of interested Baptist friends was called to meet the Rev. J. Hair, M.A., and **Rosyth.** Rev. J. Miller of Dunfermline, in the Y.M.C.A. Hall, Rosyth, to consider the possibilities of a cause there, where some 2000 families were residing, chiefly from Southern dockyard towns. Ten Baptist friends attended this meeting. Of these six were former members of Zion Baptist Church, Chatham, Kent. It was stated that a room in the temporary Infant School had been obtained wherein to hold Sunday services. It was thereupon decided to hold the first service on Sunday evening, 23rd June, 1918, at 7 p.m., and the Rev. J. Hair, M.A., consented to conduct the service. The friends present also decided to form themselves into a local Committee, with Mr H. F. Seager as secretary, to canvass the Garden City and to arouse an interest in the coming service. Handbills were procured and distributed, and house canvass made by two ladies, Mrs Seager and Mrs Dixon. During the canvass it was also found that many were concerned about their children, who had been attending Baptist Sunday Schools in the South, and urged the formation of a Sunday School. As a result on the Sunday evening 40 local friends and a number from West Baptist Church, Dunfermline, attended the first service, at the close of which a Communion service was held, attended by 25 members of Southern Baptist Churches. During the week following a meeting of the friends was held, and it was decided to start a Sunday School on the following Sunday, 30th June, 1918, and a staff of teachers was appointed, with a lady as Superintendent, Mrs H. F. Seager, and Mrs C. Lewis as Secretary. On the first Sunday 10 scholars attended, increasing to 46 within a month. The services on Sunday evenings continued to be well attended, although the seats were infants' forms and the lighting arrangements candles and oil lamps. The numbers at the services and in the Sunday School were now so much increased that the accommodation in the temporary school was quite inadequate, so it was decided to request the use of the Y.M.C.A. Hall for services and Sunday School, and this was ultimately arranged. The attendance at this time was about 100 at each service, and about 200 scholars in the Sunday School. A Building Committee had been formed, as the need of a School Hall at least was acutely felt. A Church Constitution had also been adopted and approved by the Baptist Union of Scotland, and the Church was received into the Union. It may be worth mentioning that a clause in the constitution makes it impossible for any member having an interest in the liquor traffic to become an office-bearer in the Church, and also draws attention to the undesirability of accepting to membership any person holding doctrines such as sinless perfection. A site for a School Hall, which could be used as a Church and School, was chosen on 14th September, 1919, in consultation with the

20th Century Committee of the B.U.S. In January, 1920, the Rev. A. D. Law, of the Baptist Theological College, was sent to Rosyth, and was later inducted by Dr. Jervis Coats as the first Pastor. Under him the cause grew, and at length in May, 1923, a Church Hall was opened for public worship by the Rev. J. T. Forbes, D.D., Glasgow. This was the first permanent building for worship in the Garden City. The progress both of the Church and Sunday School was marked from this time forward. In June, 1924, the Rev. A. D. Law for health reasons resigned the pastorate, and about the same time Mr H. F. Seager, who had acted as Secretary since the beginning, also resigned on his appointment to Weymouth. The Church was served by students from the College until November 17th, 1924, when Mr A. A. Wilson was inducted as Student-Pastor. The Church records its indebtedness to the 20th Century Fund Committee and its Convener, the late Dr. Coats, for their support and encouragement throughout. Special mention should be made of the many devoted women who worked and sacrificed in many ways for the Church in the initial stages of the movement.

Previous to 1839 Baptists in St. Andrews worshipped with the Independent Church. The greatest unanimity seems to have prevailed until 1841, when the Pastor of the Church delivered a series of lectures on Church Doctrine, including a lecture on Baptism. This had the opposite effect to that desired, one young man as a result being baptized by the Pastor of the Baptist Church in Cupar. The rather intolerant treatment accorded to him after his Baptism led to a demand from the Baptist section of the Church for a statement of their position in the Church. This statement was given, and was afterwards printed in the Congregational Magazine of the period, a copy of which is in the possession of the Church. It being entirely alien to the Baptist spirit and witness, the Baptists withdrew, and formed themselves into a separate community. The young man mentioned above, William Noble, became virtually the founder of the Church. The Church was formed in June, 1841, the original membership being eight. The Chapel was opened in October, 1842, there being present at the opening Messrs James Haldane of Edinburgh and Robert Thom, also of Edinburgh. The first Pastor of whom there is any record is the Rev. Thos. Henderson, who was inducted on June 6th, 1843, by Rev. Francis Johnstone, then of Cupar. His ministry on the whole seems to have been successful. In August, 1845, when Mr Henderson resigned, the membership was 40. During the following vacancy the work was carried on gratuitously by a Mr Somerville. On the 1st of December, 1847, the Rev. Thos. MacLean was inducted, the officiating brethren being Revs. W. Landels of Cupar and F. Johnstone, Edinburgh. Mr MacLean resigned in June, 1851. In December, 1855, Rev. F. S. Watson, who had already laboured six months in the Church, was called to the pastorate. In October, 1856, Rev. Robert Johnstone, Irvine, succeeded him. Dr. Paterson and Rev. Jonathan Watson being present at the induction services. Mr Johnstone resigned November, 1862. During the vacancy Dr. John Paterson, St. Andrews, was

appointed President of the congregation. In March, 1865, Rev. John Urquhart, Baptist College, Glasgow, was called, and was inducted in the following May, Drs. Paterson, Culross, and Flett being present at the services. Mr Urquhart resigned October, 1870. The following Pastors were successively appointed:—Rev. J. P. Clark, M.A. (1877-81); Rev. J. G. Gibson (1882-88); Rev. Sim Hirst (1890-97); Rev. W. P. Simpson (1897-1902); Rev. A. M. Ritchie, M.A. (1903-05); Rev. John MacBeath, M.A. (1906-09); Rev. Sim Hirst, B.A., B.D. (1910-21), second pastorate; Rev. David Kyles, M.A. (1922-25); Rev. John Rigley, the present Pastor (1925). John Pearson was baptized at St. Andrews on 26th December, 1846, and James Culross (afterwards Dr. Culross) on March 7th, 1847, during Mr Somerville's pastorate. As far back as 1895 an effort was made to secure extension of the Church premises. After much planning, the old building was entirely altered, at a cost of £1500, and the present handsome little building was opened in July, 1902. St. Andrews is a University town, with all the advantages and difficulties associated with an academic centre. It has been the centre in turn of Roman Catholicism, Episcopacy, and now of Established Presbyterianism. The atmosphere is not easy for evangelical work, although the people on the whole are very religious and church-going. The population normally is about 9000, but this is greatly increased during the holiday seasons. There are no great industries in the town, the golf-club-making employing comparatively few men. The work of the Church is greatly hindered through lack of young men and women, there being nothing to keep them in the town. Special mention should be made of the part that the women have played in this Church. At one time there were Deaconesses at work. It is safe to say that but for these women there would have been no Baptist Church in St. Andrews to-day.

This Church dates its origin from 1810. Up to the early seventies the Church was ministered to by laymen, the Deacons **Arbroath.** evidently taking the services in turn. Till 1859 the meetings were held in rooms rented for the purpose. The Church having evidently received an impetus in that revival year, the members felt justified in removing to larger premises, and a small hall was rented where the foundry of James Keith & Blackman Co., Ltd., now stands. It was known as the Temperance Hall, and was merely an upper room, access being had by an outside stair. A lease of ten years was arranged which secured the meeting house till 1870. Evidently the Church had had some of the practices of the early Church, for in one of the books is an account of one of the members who had died without having any relatives. The Church arranged her funeral and sold her effects, every item being noted down, with the price received and the purchaser's name. It is rather amusing to read:—"Mrs A.—Mutchies—3d." or "Miss B.—Bolster slips—6d." In 1872 application was made for admission into the Baptist Union of Scotland, and assistance was obtained from Rev. William Tulloch in forming a Church. With the financial assistance of the Union, the first regular

Pastor was inducted at the opening of the present Chapel in 1873. This was the outcome of a movement begun four years previously to secure a permanent place of worship. Fortunately at that time a building was being erected in a central locality, which was to consist of four shops on the ground floor. Negotiations resulted in securing the upper floor for the use of the Church. An "upstairs" building for a Chapel is certainly not ideal, but the Church flourished notwithstanding. The Church has made strenuous efforts to be self-supporting but has only partially succeeded, the textile industry on which the town largely depends being very uncertain. The Pastors of the Church in order of succession were as follows:—John McDonald (1873-75); George Durno, M.A. (1876-82); J. W. Campbell (1882-86); Jervis Coats Shanks (1886-91); John Spence (1891-93); George Menzies (1893-1904); Wm. Allan (1905-09); Jas. Allan (1909-12); Thos. Holchouse (1912-13); John F. Skinner (1915-19); A. E. Mileman (1920-25); present Pastor, J. C. Mackay (1925).

The present population of the town is about 18,000, though during the last half-century it exceeded 22,000. Now, however, a very considerable engineering population has been added to the textile trade, and there is certainly a more promising field for a flourishing Church.

The Broughty Ferry Church was formed in November, 1876, with 20 members, some of whom were from Tayport. **Broughty Ferry.** Rev. Jas. Simpson was the first Pastor. Succeeding Pastors were as follows:—James Simpson (1876-82); H. W. Oakley (1883-85); W. B. Nicolson, M.A. (1886-89); J. P. Craise (1890-1909); Mitchell Hughes (1910-13); Arthur V. Thynne (1914-18); vacant 1918-21; J. D. Craig, Student Pastor (1921-22); vacant 1922-25; R. A. Barclay, M.A., present Pastor (1925). Among the original members worthy of mention are Mr and Mrs Gersham Cumming and family. Mr James H. Cumming, who acted as Secretary and Treasurer, and leader of Psalmody, died 1909. The ground on which the Church was built was the gift of Miss Cumming, who also left her house for use as a Manse. Mr and Mrs William Murray, ironmonger and plumber, were connected with the Church for over 40 years. The Church was built in 1881, and a Hall added in 1912. The population is about 10,000. Broughty Ferry is a residential suburb of Dundee. The Church has contributed two members to the ministry.

With the Churches of Rattray Street and Ward Road full, and Maxwelltown in the north-east end set agoing, it was thought desirable that something should be done in the west end of Dundee. **Hawkhill, Dundee.** Rev. Alex. Piggot, then of Leven, Fife, now the Pastor of Hawkhill Church, for various reasons was led to think of it. But it was only after the death of Mr Clark of Ward Road, and the removal of Mr Lister of Rattray Street to Glasgow, that the way became open and the step taken. The difficulty of finding a hall was very great. At first a poor small place much out of the way had to be taken. The only arrangement for the

first Sunday services was an advertisement in the newspapers. The response, however, was encouraging. Services were held here for a time, while every endeavour was made to get a better place. A change to Hawkhill, though better for situation, was no better for accommodation. However it was in this house of two rooms made into one Hamilton, preached and conducted the Church formation services. The fact that the Church was formed in 1903. The Rev. J. R. Chrystal, B.D., difficulty in getting a suitable place, however, almost strangled the cause in its early years. Latterly a U.F. congregation in Hawkhill joined with another Church, and the building in which they had met being vacant, was first of all rented and then purchased for £1100. This sum has been paid all except £160. Hampered for years at the beginning, then affected by the war, it has never seemed to come into its own. Situated in a populous district, however, and with the return of better times, there is no reason why its future should not be brighter than its past.

This Church was formed in 1865. The first meeting place was the Weavers' Hall. The formation of the Church seems to have arisen out of a visit from Rev. T. W. Medhurst (Mr Spurgeon's first student) on a preaching and lecturing tour. Those who gathered in the Weavers' Hall, although few in number, applied themselves with great energy to the erection of a Church building in Bright Street. This was speedily accomplished. There was steady success, until the building had to be enlarged to its present seating capacity, about 300. This success was manifest in the work amongst the children as well as when, at the time of enlargement, a new hall was erected, seating about 200. The first minister of the Church was the Rev. J. O. Wills (1866-70). He has been succeeded by the Revs. J. D. Cameron (1870-80); William Smoldon (1882-90); John Campbell (1891-93); P. T. Thomson, M.A. (1893-95); William Cleland (1896-1907); Hugh McKenzie (1907-11); W. P. Morison (1912-15); John Stewart (1916-17); and A. B. Burgess, the present minister, who was settled in 1918. Two ministers settled in pastorates in England and Scotland have been members in this Church. Lochee is a suburb and Ward of Dundee, with a population of about 16,000. The principal industry is jute weaving and spinning, which provides employment for probably 7000 or 8000 people. The Church activities include the Sunday School, Band of Hope, Girls' Auxiliary, a largely attended Bible Class for young men and women, a Gospel Temperance Meeting on Saturday nights, and a monthly distribution of a localised Gospel Tract throughout the district.

The late Rev. David Clark, Pastor of Ward Road Church, Dundee, and the late Mr James Lawson, for many years Treasurer of that Church, cherished the wish for Church extension in Dundee, and when an opportunity occurred of acquiring a building in a populous quarter in the northern part of the city, known as Maxwelltown Halls, Ward Road Church purchased it at the price of £1275, which was raised chiefly by a loan

on the halls and Ward Road Church property. The question then arose as to the form which the proposed extension should take, and it was decided that it should be commenced as a Mission, and Mr John Dick (late minister of Leven Baptist Church) was chosen to take up the work. On 1st September, 1898, Mr Dick entered upon the task, aided and encouraged by his wife and supported by a Committee from the Deacons of Ward Road Church. All the financial arrangements in connection with the acquisition of the halls and the payments of Mr Dick's salary for three years were successfully carried out by Mr Lawson. Mr Dick and his helpers applied themselves to the work with such success that within four months it was decided by Ward Road Church that a new Church should be formed at Maxwelltown. On 17th December, 1898, this was done under the guidance of Rev. David Clark, who heartily rejoiced in the success of the effort, although it resulted in the severance from Ward Road Church of 34 of its members, who formed the nucleus of the new Church. Mr Dick was then elected Pastor. The new Church was in the midst of a teeming population of non-Church goers, but by house to house visitation, visiting the sick, officiating at funerals of those who had no Church connection, cottage meetings, and open-air work, led by Mr Dick and zealously supported by his wife and the Church members, the careless were awakened, drunkards reclaimed, and many brought into the Kingdom of God and added to the Church. Three years after its formation the Church became self-supporting. During the pastorate of Mr Dick the original cost of the building and the cost of the erection of a gallery and substituting pews for forms, amounting altogether to about £1500, was cleared off, in which the Church was assisted by a legacy left by Mr Lawson and a loan from the Baptist Union of Scotland. After nine years of strenuous effort, Mr Dick decided, on medical advice, that a change to another and less exacting sphere of labour was essential, and in the beginning of 1908 he became Pastor of Hawick Baptist Church, leaving Maxwelltown Church in a strong and vigorous condition, with about 350 members on its roll, a large Sunday School, and numerous active organisations. He was succeeded by Rev. George A. Jeffrey, from Cambridge Street Church, Glasgow, who filled the pastorate from 1908 to 1913. He was followed by Rev. Alex. Duffy from 1913 to 1920. In 1920 Rev. T. J. Harvey was called from Cowdenbeath. Under him the Church maintained its evangelical fervour and the membership steadily increased. The Sunday School is in a flourishing condition, having well over 350 scholars on the roll.

Baptist history in Dundee is somewhat uncertain, but from authentic records it appears that a Baptist cause was founded

Ratray Street. in 1769; which passed through various vicissitudes till 1787, when evidently it was put on a firmer

basis. In 1810 a controversy arose in the South Church as to whether in the absence of Elders, a Church might rightly observe the Lord's supper. This led to a division, those holding the view that it was competent, went out and formed a separate church; this no doubt was the origin of what is known as Ratray Street Church. A meeting

place was secured in Baltic Street, where the congregation worshipped till 1835, when it removed to Meadowside, and continued there till the town's improvement scheme compelled them to seek other quarters. The present Church was then built, and opened on 22nd September, 1878, with a membership of about 170. It now stands at 355. In these times of struggle it required courage to promulgate the views of divine truth held by Baptists. Such men as Mr Carmichael, Mr Thomas Boswell, Mr James Davie, Mr James Dickie, Mr James Duncan, were among the pioneers, while later, in Meadowside the pastoral duties were discharged by men of varied gifts and graces, who devoted much of their spare time to this work. The names of Mr James Low, Mr David Lindsay, and Mr David Mills appear in the records as co-pastors. The Church, however, in Rattray Street owes a deep debt of gratitude to Mr John Henderson, manufacturer, who became chief Pastor in 1856, and continued in office till his death in 1881. His son, William, was associated with him as Junior Pastor. Under their care and ministry it grew, as they not only expounded the word, but went among the people cheering them with words of comfort and hope, generous in their gifts—the widow and the fatherless receiving their special attention. Associated with them were Mr Malcolm McLean and Mr George Stewart; when these passed away Mr Charles Barrie (later Sir Charles) and Mr William Robertson assumed office as co-pastors, and acted till 1890, when a change was made in Church policy, and Rev. T. W. Lister, of Leslie, was called to a whole-time pastorate. Under his fervent appeals the Church increased, and great regret was expressed when in 1900 he accepted a call to Glasgow. Rev. Walter Richards succeeded him, and for 21 years was a faithful and beloved minister. Ill-health compelled him to resign in March, 1921, and he passed to his rest on 24th June, 1924. He was President of the Baptist Union of Scotland for the year 1916-17. Rev. John Shearer, M.A., the present Pastor, was inducted in September, 1921. Under his ministry the Church continues to prosper. All its organisations are fully equipped, and four of its young members are at present training for the Mission Field. During its history this Church has had many generous members, notably Messrs John Henderson & Son, who, at their own expense, built the present structure at a cost of £5000—which is seated for about 500. Their mantle has fallen on their family, who have maintained and renovated the fabric as required, and recently a beautiful open marble baptistry was gifted by them in memory of those who have gone before. Sir Charles and Lady Barrie in 1913 presented a manse, and in 1916 they bought and made over to the congregation the new Church buildings, entirely free of costs. Sir Charles, their son, has gifted a pipe organ in memory of his parents; while the Messrs Robertson and many others of the "Lord's Stewards" have ungrudgingly given of their means to enlarge the present buildings.

The origin of this Church dates back to a meeting held over 50 years ago in Mather's Hotel, Murraygate, when a few Dundee Baptists met to confer regarding the formation of a new Baptist Church in Dundee. As a result of that

Ward Road.

meeting a Church was formed and services were held in a building in Bell Street previously occupied by the Catholic Apostolic Church. The first two Pastors remained in charge each for a period of six months. The third Pastor, the Rev. J. O. Wills, came from Lochee and remained longer. When he came the members numbered 30, and when he left the number had risen to 150. The Church, however, was disturbed by the new Dundee improvement scheme, and had to vacate the building. After a brief sojourn in the Y.M.C.A. building financial difficulties arose, and Mr Wills resigned the pastorate in 1873. After the dissolution of Bell Street Church several of its former members continued to meet, and Baptist ministers from various parts of Scotland visited Dundee and conducted services. Several of the former members of the Bell Street Church who were meeting in the Y.M.C.A. Hall made application to the Baptist Union of Scotland for their support in an effort to form a new Church. The Union acceded to this request, with the result that the Rev. J. C. Brown, then Pastor of the Baptist Church in Perth, undertook the work. He came to Dundee and conducted services in the Y.M.C.A. Hall for a time, until the opportunity arose of acquiring a Church building in Long Wynd. The building was acquired and a Church was formed there on 31st May, 1874, with Mr Brown as Pastor. Mr Brown's preaching, rich in the quality of edification and evangelical fervour, drew together Baptist believers and gave the Church a distinctive position in the religious life of Dundee. During Mr Brown's pastorate several young members of the Church decided to devote themselves to the Baptist Ministry, notable among them being the Rev. J. T. Forbes, D.D., now Principal of the Baptist Theological College, Glasgow, and the late Rev. George A. Wilson, sometime Pastor of Helensburgh and Pathhead Churches. On Mr Brown's removal to London in 1880, he was succeeded by Rev. Charles S. Macalpine, B.D., who became Pastor on 5th September of the same year. Mr Macalpine gave himself with great devotion to his work, and in his labours was much assisted by his gifted wife, but owing to his delicate health he was obliged to resign the pastorate in two years and ten months. He was succeeded in September, 1883, by the Rev. William Tulloch, who had been widely known for his work in connection with the Baptist Union of Scotland and the Home Missionary Society. He was very successful as a preacher, and carried his people far into the sources of faith and doctrine. After a ministry of five and a half years he accepted a call to Duncan Street Church, Edinburgh. His loss was keenly felt, not only by the Church, but by the whole Christian community of the town.

Mr Tulloch was succeeded by the Rev. David Clark, who was inducted on 3rd November, 1889. Mr Clark gave himself to his work with a zeal and devotion which never flagged through his whole pastorate. The fruitfulness of his ministry very soon rendered it necessary that a larger Church building should be obtained. The present buildings were erected at a cost (including price of site), of about £4500, and were opened on 1st September, 1895, when the Rev. Hugh D. Brown, M.A., of Dublin, preached. In 1898 Maxwelltown Baptist Church was founded, when a few of the members of Ward Road Church were transferred to form

the nucleus of the Maxwelltown Church, with the Rev. John Dick as Pastor. The Church in Dundee was Mr Clark's first and last charge. On 15th April, 1900, after a lengthened illness, and after ten years arduous work, he was called to higher service. Mr Clark was followed in the pastorate by the Rev. A. T. Walker, who came from Allerton, Yorkshire. Under Mr Walker the Church was consolidated and developed, and during his ministry the residue of the debt upon the Church building was cleared off. Mr Walker's pastorate lasted 17 years, and came to an end when he resigned the position in 1917. The present Pastor, the Rev. D. D. Smith, took up his duties on 20th October, 1918, and the continued progress indicates that the Church was divinely led in their choice of a minister. The growth of the Church in every department during the present pastorate has been steadily upwards, and promises well for future stability. The membership is always increasing, and at the present time is almost the highest recorded in the Church's history.

The Rev. Richard Steel came from Grantown-on-Spey in 1872, and held a series of meetings in Forfar, during which there were many converts. As a result, a Church was formed of 23 members on 30th June following, by Rev. W. Tulloch, Edinburgh. The Church services were held in the West End Reid Hall for four years. The original 23 members were baptised in a mill dam at the farm of Carsebank, three miles distant, the tenant of this farm being one of the founders of the Church. Crowds went out to see the baptisms, and some rather rowdy scenes occurred. Ultimately the Church got a large tank made, which was kept in a loft at Carsebank, and there the new converts were baptised. This tank was brought to Forfar latterly, and the baptismal services were held in the large Reid Hall, capable of holding 1400, which was often crowded. As the converts were mostly drawn from the other churches in town, a good deal of ill feeling arose, and the Baptists suffered accordingly. The present building, which is of concrete, was commenced three years after the Church was founded, and was opened on 27th August, 1876. It has seating accommodation for 360, and the hall for 60. Unfortunately, the contractors for the work went into liquidation before it was far advanced. The Church then took it up, employing a practical man to supervise. This unexpected difficulty involved increased outlay, and for many years a debt of £500 remained on the building. During Mr Shildrick's ministry, it was finally cleared. The following have been Pastors of the Church:—Rev. Richard Steel (1872-81), Rev. John Downie (1881-86), Rev. John Mitchell (1886-88), Rev. George Lauder (1891-96), Rev. John Munro (1896 till his death in 1898), Rev. John Dickie (1898-1900), Rev. J. C. Shildrick (1900-12), Rev. J. W. Y. Meikle (1913-17); Mr W. Cochrane conducted a dual pastorate with Arbroath till 1919; Rev. W. W. Robertson (1919-24). Rev. A. D. Law is the present Pastor—1926. Two members have gone to the Mission Field in India. The Royal Burgh of Forfar has a population of 10,000. Weaving is the principal industry—at one time all linen yarn, but now almost entirely jute.

There was Baptist witness in Crieff in the early years of the nineteenth century, for Rev. Alexander M'Leod, the agent of the **Crieff.** Baptist Itinerant Society, had his headquarters there from the year 1810 to about 1820, but the cause he founded ceased shortly after he left the district. The present Church may be said to owe its existence to the consecrated labours of the Rev. James Scott, of Alloa, who visited Crieff and Auchterarder periodically. Several were baptised at each place, but as Mr Scott could only visit them occasionally, they applied to the Home Mission for someone to minister to them. Rev. Alex. Kirkwood was appointed in 1845, and it was his custom to preach in Crieff and Auchterarder on alternate Sundays. After a while the cause at Auchterarder disappeared. The Baptists in Crieff met wherever they could find accommodation, but in 1857 Mr M'Farlane, of Comrie, who became a Baptist, purchased a house in Duchlage Road, and converted it into a meeting place under the auspices of the Baptist Home Mission. This building, at first known as the "Ebenezer Chapel," was opened by the Rev. James Blair, of Bridge of Allan, on 10th January, 1858. The Rev. Alexander Kirkwood, who, on account of failing health, resigned the pastorate previous to 1879, was succeeded, as nominal Pastor, by Mr James Douglas, clothier. At this period the congregation was nearly defunct, there being only four members including the two Pastors, and the Church was closed. Two new members were received into the fellowship, and a proposal was made that the Church should reopen, but before this was done both Mr Kirkwood and Mr Douglas died. Afterwards, the number of adherents gradually increased, and in 1882 the Rev. D. Sharpe, who had been originally a teacher in the north of England, took up his residence in Crieff, and for a time conducted a weekly service gratuitously. Soon afterwards he was appointed Pastor, and for several years ministered with much acceptance. About 1887 the Baptist Union of Scotland included Crieff in a scheme for special evangelistic work, for which certain ministers were set apart. After a short time the Rev. W. R. Simpson was sent to Crieff for a month, where he was so highly appreciated that at the request of the Baptist congregation he remained. His induction took place on 28th April, 1889, the service being conducted in the old U.P. Church, as the Baptist Church was too small for the purpose. Professor M'Lellan, of Edinburgh, officiated, and the proceedings concluded with the Sacrament of the Lord's Supper being dispensed by the Rev. D. Sharpe. In the evening Professor M'Lellan preached, and a soiree was held in the Mason's Hall next evening. Mr Simpson, who is also public librarian, has freely given his services these many years, and the Church has virtually been self-supporting. A new Church to seat 200, and costing £2000, has been erected on a prominent site at the corner of Addison Terrace and King Street.

According to local tradition the first Baptist congregation in Perth was founded by Cromwell's soldiers in the days when his **Perth.** citadel stood on the South Inch by the river side. Certain it is that many of these famous Puritan "Ironsides" were Baptists, and were not ashamed of the testimony of our Lord. Some

notes in an old manuscript show that there were Baptists in Perth in 1785, meeting and witnessing to their principles. They share with the Congregationalists of Perth the honour of establishing the first Sabbath Schools in the city. In 1808 they were formed into a Church, which met in what was then known as Arnot's Schoolroom, in the Parliament Close. Thereafter, they moved to the Tailors' Hall, High Street. In 1830, under the ministry of John Adam, they built a Church for themselves in South Street. A substantial, comfortable house, still standing—157 South Street—capable of seating about 200 people. It was "up a stair," and beneath were two shops, with a wide entry to "the back-land" between them. It this place the Baptists were used of God to do much for the good of Perth. Besides two Sabbath Schools, they carried on much open-air preaching, cottage meetings, and evangelistic work in the city and neighbourhood. The labours of their Pastor, Alexander Macdonald, were long remembered by many who traced the commencement of their spiritual life to his faithful preaching on the Inches and streets, as well as within the walls of his church. The Church also enjoyed successively, the ministrations of John Clark, one of the very earliest missionaries of the B.M.S. to Africa, and of R. Haldane Carson, son of the great Dr. Carson of polemic fame. J. Cumming Brown, in later years founder of Morningside Baptist Church, exercised a long and fruitful ministry in Perth before he went to what is now Ward Road Church in Dundee. He was followed in turn by S. B. Rees and Clarence Chambers and the present Pastor, J. A. Grant Robinson. From the time of Pastor Cumming Brown the need for better church premises was keenly felt, but various attempts to meet that need ended in division, and hindered rather than helped the Baptist cause in Perth. But in 1891 a handsome building only nine years old was purchased. It was the Perth Theatre and Opera House in Tay Street. Sold by auction, it was secured after keen competition for £3905. The building is one of the architectural ornaments of Perth. Already well appointed and beautiful, it required only about £1000 more to convert it into one of the most commodious and comfortable of Baptist Churches in Scotland. Needless to say, this was not achieved without faith in God, His favour, and some heroic giving on the part of the members, besides generous help from many other friends. In January, 1892, the building was opened by services conducted by Dr Landels, of Edinburgh. And in May of that year, exactly a year from the day on which possession of the building was obtained, the Treasurer was able to announce that all was paid for in full. Sir Robert Pullar, Rev. P. W. Grant, formerly of Darlington, and other friends greatly helped towards this end. The first-named also purchased the old Baptist Church in South Street, and presented it to the Perth City Mission, who still carry on in it an excellent Gospel work. In 1906 Peter Campbell, Esq., of Lignwood, Scone, presented a beautiful and comfortable manse.

The West Baptist Church in Perth is one of the youngest churches in the denomination. It originated in September, 1920, **West Church.** when a body of between 80 and 90 members, including five deacons, branched off from the Tay Street Church

to form a new cause. It was reckoned that in a large industrial community of over 35,000 there was ample room and opportunity for two Baptist Churches. The Guild Hall in High Street was secured for the services on Sunday, and all the activities of the Church were carried on from the start, the week night meetings being held in other halls. A decided step forward was taken in May, 1921, when a three years' lease was obtained of St John's West Mission Church, 106 South Street, with hall, vestry, and caretaker's house attached. All the Church services were now located under one roof. This Church has seating accommodation for about 300, and the small hall for 80. These same premises have now been purchased by a group of members within the Church, so that future meeting accommodation is assured. The present building is central, and situated in one of the principal thoroughfares of the city. Application was made in November, 1920, to be received into the Baptist Union of Scotland. A deputation was appointed, and after hearing their report and recommendation, the Council, on February 8th, 1921, decided to admit the Church into the Union. On the 16th November, 1921, by a unanimous vote, the Church called the Rev. Matthew Cook, of Buckie, to become its first Pastor. The call was accepted, and Mr Cook was inducted on the 1st January, 1922 by Rev. George Yuille. Mr Cook has thus been Pastor both of the oldest (Keiss) and the youngest Churches (at the time of settlement) in the Union, Mr Yuille, having inducted him to both pastorates. The membership has risen from 89, at the foundation of the Church, to 136, at the end of 1925. The activities of the Church comprise—a growing Sunday School, Minister's Bible Class, Christian Endeavour Society, with senior and junior divisions; Band of Hope, and Women's Auxiliary Work Party. The Church also publishes its own magazine, "The Perth Home Messenger," which month by month is eagerly looked for in many homes. In May, 1922, a manse was purchased at 5 Queen's Avenue, Craigie, the Church subscribing or lending one half of the money, the other half being obtained on loan from the Building Fund of the Union, and is being gradually repaid. In 1923 Dr Mary Ellison was accepted by the B.M.S. for service abroad. At the London School of Tropical Medicine she took the first place in the examination, and also secured the Duncan Gold Medal. Dr Ellison is now in full charge of the Women's Hospital at Tai-yuan-fu, Shansi. In September, 1924, Sister Mary Gordon, Perth Royal Infirmary, was accepted by the B.M.S. for medical work in India. Still another sister, Miss Maggie Gardiner, is in the Mount Hermon Missionary Training College, London, and expects to leave for India in the autumn of 1926. Three missionaries from a young and comparatively small church in three years is rather a unique record.

Pitlochry Baptist Church was formed in 1881. For some time previous to this meetings had been held on Sunday

Pitlochry. afternoons in a joiner's shop, which had been converted into a little chapel, and which is still in existence.

These meetings were conducted by the Pastors of the churches at Tullymet and Blair Atholl. It soon became evident, however, that if the work was to prosper the Pitlochry Baptists would have to form them-

selves into a separate Church, and appoint a minister of their own. The village was rapidly gaining in popularity as a health resort, and there seemed prospect of further development. The Church was formally constituted, therefore, in December, 1881. The little congregation soon addressed itself to the task of providing a suitable building. An excellent site was procured, and the building was opened in July, 1884, by the late Rev. Oliver Flett, D.D., of Paisley. A manse was built in 1891. Three former ministers of the Church are now members of the staffs of Baptist Colleges:—Principal H. Wheeler Robinson, M.A., D.D., Regents Park College, began his ministry in Pitlochry, as also did two of the lecturers in our own Scottish College. Rev. Thomas Stewart, M.A., and Rev. W. Holms Coats, M.A., B.A. Succession of ministers:—Rev. Alex. Yeats (1881-82); Rev. Walter Walsh (1882-86); Rev. R. S. Fleming, M.A. (1887-92); Rev. J. Richmond Aitken, M.A. (1893-94); Rev. J. W. Kettle (1895-1900); Rev. H. Wheeler Robinson, M.A. (1900-03); Rev. Thomas Stewart, M.A. (1904-07); Rev. G. M. M'Elwee, M.A., B.Sc. (1907-08); Rev. W. Holms Coats, M.A., B.A. (1909-14); Rev. G. M. M'Elwee, M.A., B.Sc. (1914-18); Rev. Neil M'Lachlan (1920-22); Rev. H. S. Mitchell, M.A. (1923), the present minister.

The Church at Tullymet was formed in 1808, the first Pastor being Mr John Anderson. It was originally an Independent Tullymet. Church, and was part of the fruit of the work of the Haldane brothers. The Pastor was baptised in 1808.

The members of his congregation who did not follow him on this question of baptism walked every Sunday to the Independent Church at Dunkeld, a distance of over eight miles. The present building was erected in 1847, and is the third which has been used. It was built on the site of the second chapel, which was but a thatch-roofed building. The foundation of the first chapel can still be traced in another part of the Tullymet estate. The present building was planned by the then Pastor, Mr Daniel Grant, and was partly built by voluntary labour. The money was raised by subscriptions, and the total cost was about £300. Mr Grant's name is still remembered and honoured in the district. He was Pastor of the Church for a long period, engaged in much itinerant preaching in the more distant glens, and had a reputation not only as a preacher of the Gospel, but as an expert bone-setter. The district of Tullymet was once thickly populated, and the Church had at one time as many as 130 members. Emigration and depopulation has reduced it to about one-tenth of its former strength. It has now no minister of its own, but is grouped with Pitlochry Church, of which it was the parent. It is still connected with the Home Mission.



MAXWELL TOWN CHURCH DUNDEE



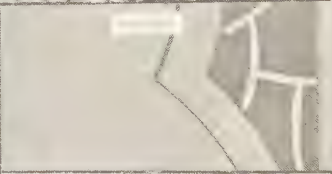
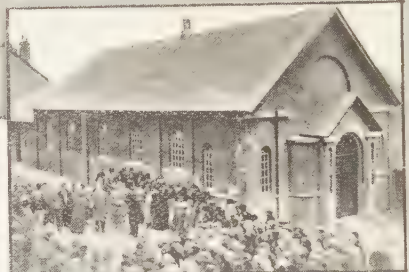
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PORT

GLASGOW AND THE WEST—CITY AND SUBURBS.

This Church was founded in 1829 by Rev. James Paterson, D.D., who was then engaged in the Glasgow City Mission.

Adelaide Place.— Prior to that he was a teacher, and having entered Glasgow University, though he never graduated, he took a full medical course. He was a member of

Mr Shirreff's Church, then meeting in Albion Street, but holding strongly to the practice of the English Baptist Churches, as distinguished from the Scotch Baptists, he hired a room in North Portland Street, where he gathered a few people like minded with himself on the principles of the "General Baptists," and there, with two other friends, he formed the Church. Others were soon added, the number at the first communion service being 18. The additions to the membership soon required a larger place of worship, and a hall was taken in Inkle Factory Lane, North Albion Street. About 1835 the Church had to find larger premises, and Hope Street Chapel was built; 41 years later the present building was erected. Dr Paterson was President of the Baptist Union 1876, he died in 1880, a few months after celebrating his jubilee as minister of the Church. Rev. Samuel Chapman came from Rochdale in 1870 as colleague to Dr Paterson, and continued for seven years, when he was called to Collins' Street Church, Melbourne. Rev. James Culross, D.D. came from Highbury Church, London, in 1878. He was called to the Principalship of Bristol Baptist College in 1883, and that same year Rev. D. P. Macpherson, B.D., of Canada, became the minister. In June, 1887, Mr Macpherson was called to Myrtle Street Church, Liverpool, and Rev. T. H. Martin came from Hallfield Church, Bradford, in September, 1888. In 1911 the University of Glasgow conferred on him the degree of D.D. He was for many years a lecturer in the Baptist Theological College of Scotland, and was President of the Baptist Union in 1901. After a pastorate of 30 years, he died in 1918. Rev. T. N. Tattersall, D.S.O., of Fuller Church, Kettering, became minister in 1921, and three years later he was called to Mount Pleasant Church, Swansea, and was succeeded by Rev. J. E. Roberts, M.A., D.D., of Union Chapel, Manchester, in May, 1925. Dr Roberts was President of the Baptist Union of Great Britain and Ireland in 1919. Among those who were early associated with Dr Paterson, was Mr Robert Kettle, one of the founders of the Total Abstinence Society of Glasgow. He left the Established Church, and was baptised while the Church met in Inkle Factory Lane. Rev. Charles Birrell, of Liverpool, was at one time in the membership, and Dr Alex. MacLaren, of Manchester, was baptised by Dr Paterson in Hope Street Church. Mr Wm. Quarrier, of the Orphan Homes of Scotland, was for many years a member, and served on the Diaconate, having been transferred from Blackfriars Street Church. Mr Howard Bowser, who took an active interest in the affairs of the denomination, and particularly in the work of the College, served for a long period on the Diaconate, and as Treasurer of the Church. He was President of the Baptist Union in 1871. The Church at Hillhead was formed by a number of

members who left Adelaide Place in 1883. Several have gone from the Church to the ministry and the foreign field. Rev. Donald Smith, M.A., of China, and David Charters, of Africa were baptised in Adelaide Place. Dr Meir Duncan was for many years in membership, and the Church is represented at the Mission House to-day by Miss M. Eleanor Bowser; while Miss J. J. Arthur, M.A., is Principal of Havelock Hall Training Home. Pastor David J. Findlay, founder of St George's Cross Tabernacle, was baptised in the Church in Hope Street. Rev. Hugh Martin, M.A., of the Student Christian Movement, and Rev. Fergus Little, M.A., of Helensburgh, were baptised in Adelaide Place.

In the year 1860 this Church was formed by a band of Christians, in the Royal Burgh of Rutherglen, where they first met **Bridgeton.** and carried on a good work in the Gospel for about 10 years. At the end of this period it was found necessary to look out for new quarters, and so the Church migrated from Rutherglen to Bridgeton in 1870, their place of worship then being the hall of a cooking depot in Canning Street, which stood on the site of the present North British Railway Station. It was known locally as the "Cooking Depot Hall." For a number of years the work was carried on there with so much success that it soon became clear that a meeting place of their own was necessary. A hall was secured in London Road, where a baptistry was fitted, and only their own services held. This was in 1878. Up till this time they were known as the "Church of Christ," but it was now proposed that they should unite with the Baptist Union of Scotland. This proposal almost rent the young church in twain, for although the majority favoured the change, a strong minority opposed it to the last. It was carried, however, and in the next year, 1879, they united with the Baptist Union of Scotland, and were known as Canning Street Baptist Church. On the day of the Union the last protest was made, several of the members rising and leaving the meeting. But it is good to know that soon after this a reconciliation took place, and the protesting members sank their differences and returned to the church. From this time the work grew so rapidly that in four years from the date of Union, 1883, the old Church building in Sister Street was purchased for £800, repairs costing £150, all of which was paid speedily, and two years later a hall was built and added to the Church property, the price being £220. Much blessing rested on the labours of the Church at this time, and many can praise God for the spiritual help received through its agencies. The first Pastor was Mr McClashan, and he had as his assistant and co-pastor, Mr Henderson. When Mr McClashan died, Mr John Clark took his place, and the work began to extend considerably. The first ordained minister to be supported by the congregation was the Rev. J. M. Munro, who was much loved and highly respected for his work's sake, but owing to failing health, he had to resign his pastorate on 29th February, 1884. His successor was the Rev. W. J. Millar, who was called from Coatbridge Church, and was inducted to his charge in Bridgeton on 17th May of that year. Mr Millar's ministry was noted

for its aggressive character, with the result that the membership rapidly increased beyond anything in the past history of the Church. At the end of 12 years he was invited to become the Secretary of an African Industrial Mission, and in 1896 he resigned. The Rev. William Ruthven, of Norwich, succeeded, and commenced his ministry in January, 1897. For eighteen years he laboured incessantly, and under his leadership the Church enjoyed much prosperity. The growing membership so far exceeded the seating capacity that it was quite impossible to delay an advance movement any longer. So it was decided to build new and larger premises. The old buildings were demolished, and the present fine suite of Church, halls, and rooms was built on the old site. The memorial stone was laid on February 10th, 1906, by the Lord Provost of Glasgow, Sir William Bilsland. The Church was opened for worship on Friday, 28th September, of the same year. Its seating capacity is 800, with a hall seating 400, and two smaller halls seating about 100 each. It is a beautiful Church building, one of the finest in the East End of Glasgow. It will always be a memorial to the indefatigable labours and self-sacrifice of the Rev. William Ruthven. When he closed his ministry in 1915, the Church building debt was almost cleared. The Rev. W. A. Ashby took up the pastorate a few months later, and he had much blessing and success also, but in 1918 he received a call to Paisley Road Church, which he accepted. He in turn was succeeded by the Rev. R. E. Connelly, who at the commencement of his ministry drew large congregations. He resigned in 1921, and the next minister was Rev. John Moore, who was succeeded by the present minister, the Rev. Duncan M'Neil.

In February, 1861, a small company of Baptists from Hope Street, Blackfriars, and North Frederick St. Churches gathered in the house of Mr Wm. Ker, Derby Street, for the purpose of establishing a Church in the West End of Glasgow. The Church, known as "Bath Street Church," and later as "Cambridge Street Church," was constituted on the last Sunday of March, 1862, with Rev. James W. Boulding as Pastor, and the Scottish Exhibition Rooms, Bath Street, as meeting place. During his two and a half years ministry Mr Boulding saw the membership grow to 189. In April, 1865, the congregation moved to the Educational Hall, 132 Bath Street, where on 1st May, Rev. Thomas H. Holyoak was ordained minister. Six months later he resigned on account of ill-health. His successor, Rev. Stephen Davis, Aberdeen, inducted January, 1866, died suddenly after three months' brief ministry. One of Mr Spurgeon's students, James R. Chamberlain, entered upon the pastorate, 17th February, 1867. During his ministry there were promising beginnings in the district, women's and children's work, but owing to protracted bodily affliction he was compelled in November, 1868, to resign. In March, 1869, informal conversations took place between Blackfriars and Bath Street Churches with a view to a united Church in the West End, under Rev. Richard Glover, but the proposal dropped on the departure of Mr Glover to England. A recommendation of the

Deacons that the Church be dissolved was rejected, and a call was given to Rev. Henry Moore, who entered upon his duties 3rd October, 1869. During his ministry unfermented communion wine was introduced, foreign missionary interest was quickened, and evangelistic work in the Cowcaddens developed. Negotiations for the purchase or erection of a new building were not successful, but the bazaar, up to which these led, in 1871 yielded £272. On 22nd September, 1872, Mr Moore intimated his acceptance of a call to Stockton-on-Tees.

The depression which settled on the congregation, aggravated by serious difficulties regarding premises, prompted a second proposal "that the Church dissolve." Rev. Francis Johnstone, Edinburgh, who was called in, guided the Church through this grave crisis. A new chapter began when Rev. Alexander Wylie, M.A., entered upon his ministry, 6th April, 1873. In 1874 the Cambridge Street site was secured, and on 4th June, 1876, the new Church was opened for public worship. At the opening services Rev. Moir B. Duncan, M.A., LL.D., surrendered himself to Christ. Under Mr Wylie the Arcade Hall, Cowcaddens, became the centre of fruitful evangelistic effort. After seven and a half years' strenuous and self-sacrificing ministry, Mr Wylie accepted a call to Marshall Street, Edinburgh. He was succeeded by Rev. James Paterson, M.A., who resigned in 1883, then by Mr Robert Howie, who began as a Student Pastor in July of the same year. During his five years' ministry the Band of Hope was organised, and instrumental music introduced into the regular worship. From 1889 to 1891 the ministry was maintained by able laymen, under the oversight of Mr Archibald Rae, Hillhead. Mr Mungall and Mr J. C. Graham, both of North Frederick Street, were for a time co-pastors, Mr Graham later acting as sole pastor. On Sabbath, 3rd May, 1891, there opened a new chapter with the coming of Rev. Edward Last. His ministry had all the features of revival. Aggressive evangelism in the pulpit, open-air, kitchen, and Gospel Temperance meetings led to a rapid increase in membership, until it reached the record figure of 511. The Young People's Society of Christian Endeavour was launched, 22nd October, 1893. In 1894 the Annual Midsummer Missionary Rally was inaugurated. In these days there were six volunteers for missionary service abroad, and quite a number more for pastoral work at home and in the Colonies. In 1898 30 members were drafted to form the nucleus of the North Kelvin-side Baptist Church. Mr Last concluded his ministry at a great farewell social, 22nd October, 1900. Rev. George Jeffrey, who began his ministry on 31st March, 1901, developed further the interest among young men and women. His "School for Bible Study" was a special feature, his seven years' ministry being remembered as a teaching ministry. During the ministry of Rev. G. E. Johnston, who succeeded, 7th April, 1909, the jubilee of the Church was observed in March, 1912. At the social gathering there was a reunion of former ministers, Revs. A. Wylie, E. Last and Geo. Jeffrey taking part. In May, 1912, Mr Johnston resigned owing to ill-health. In September Mr Last was invited to the scene of his former labours. He was Pastor when the Great War began. Twelve members and adherents laid down their lives. In February, 1916, Mr Last resigned. Rev. T. Keith Ewan, New Zealand, ministered for one

year, being followed by Rev. S. M. Conway, whose promising ministry was all too soon cut short by critical illness. Rev. Alexander Clark was inducted on 20th June, 1920. Aggressive agencies were revived or strengthened. A "Women's Own" Evangelistic, inaugurated in 1920, grew rapidly from 30 to nearly 300 members, making numerous additions to the membership of the Church. At the diamond jubilee of the Church the War Memorial Scheme, together with the Anderson Memorial in memory of Mr William Anderson, was dedicated—a complete individual cup service. Hall accommodation was increased. The free-will offering scheme of finance made advance possible. In May, 1926, Mr Clark was transferred to Cathcart. Rev. D. G. Lyle, M.A., has recently assumed the pastorate.

This new Church was inaugurated in 1923 by the Baptist Union of Scotland and the Glasgow Baptist Association as a first **Cathcart.** venture in a joint policy of vigorous Church extension in keeping with the rapid growth of the city. Services were begun in September, and in December the Church was formed, with about forty members, and has since increased to about 70. A promising Sunday School has also been established. A building, it was recognised from the first, must at once be undertaken, as the public halls available are very costly and unsuited to Church life and growth. Towards this the Union, at the suggestion and request of the Glasgow Association, decided to devote the final portion of the Twentieth Century Fund, which was raised twenty-five years ago mainly for Church extension. A suitable hall, with side rooms, etc., has been erected in Merrylee Road, in the midst of many new houses. By favour of the Baptist Union, the Secretary, Rev. Thos. Stewart, M.A., conducted the services for a year with good results. In April, 1926, Rev. Alex. Clark, of Cambridge Street Church, Glasgow, accepted the invitation to become the first Pastor, and was inducted on 9th May, with every prospect of a successful ministry.

On 20th June, 1851, seventy-two members of the East Regent Street Baptist Church assembled in Kinloch's Coffee **Dennistoun.** House, Candleriggs, and passed the following resolution:—"We withdraw from the fellowship of East Regent Street Baptist Church because its affairs are not managed agreeably to the principles of an Independent Church." A hall was secured in Stockwell Street, and on the following Sunday Mr John Downie conducted the first service. The Church was duly constituted on the 24th August, 1851, meeting in the Trades Hall, Glassford Street, as the "Trades Hall Baptist Church," with 62 members. The former Pastor of East Regent Street, the Rev. James Taylor, then of Birmingham, preached the sermon. Mr John Downie was elected President pending the appointment of a minister. On 30th November, 1851, the Rev. John Williams of Walsall began his ministry as first Pastor. A site having been purchased in North Frederick Street, a Church building was then erected, and in May, 1859, it was opened as the "North Frederick Street Baptist Church," with a membership of 243. The Rev. John Williams left for Newport in May, 1862. Rev. T. W.

Medhurst settled in 1862 and left in 1869. The following were Pastors in succession:—Rev. J. W. Ashworth (1870-75); Rev. A. Fuller Mills (1876-83); Rev. John Urquhart (1883-85); Rev. D. Witton Jenkins (1885-95); Rev. Edwin Aubrey (1895-1899); Rev. T. W. Lister (1900-19); Rev. W. H. Shipley (1920-25); Rev. D. Gordon Wylie, M.A., B.D. (1926). During Mr Medhurst's ministry a Mission was started in Govan, the nucleus of the present Govan Church. In 1900 it was resolved:—"That considering the depopulation of the locality and the conversion of the district into a business centre, it is expedient and desirable that the Church should remove to another district." A site was leased in Dennistoun, and a building erected there, which was opened on 7th January, 1909, as the "Dennistoun Baptist Church." In May, 1853, a Congregational Sabbath School was formed, to meet after the afternoon service, and in 1854 a Christian Institute Society, apparently a sort of Y.M.C.A. By May, 1859, at the opening of the Frederick Street Church, there were 114 scholars in the School, with 14 teachers. A Tract Distribution Society and a Temperance Society had also been formed. A Thursday evening Evangelistic Service was added, and a Y.M.C.A. which was responsible for Gospel services on the Green and at five other stations. During Mr Medhurst's ministry the membership reached the high-water mark of 483, with 382 scholars and 42 teachers. During Mr Ashworth's ministry Deaconesses were appointed and an Evangelistic Association organised. The Govan Mission was formed into a Church, with 49 members from Frederick Street. Two other Missions were then organised—one at Springbank, the other at Graeme Square, Gallowgate. Open-air meetings in George Square were a great feature of activity in the ministry of Mr Mills. In the early days of Mr Jenkins' ministry the afternoon service was transferred to the evening to allow the Sabbath School a more suitable time. A Young People's Society was started as a Berean Class, which later gave way to the C.E. In 1889 the Balmano Street Mission was opened, and transferred in 1921 to the Bell o' the Brae, High Street, where a vigorous work has been carried on, not only in meetings, but in open air, back court, and tract distribution work. Various circumstances depleted the membership of the Church in the eighties from 468 to 227. Since then a gradual rise has been reported, until at the end of 1924 the total was 410. The scholars of Sunday School were reduced to 132, but now over 600 are on the roll, with a further 80 at the Mission. Companies of Girl Guides and Boy Scouts, with Brownies and Cubs, were formed in 1920. A Girls' Auxiliary has been doing good work for some years. A vigorous Band of Hope, with a Senior Section—the Crusaders, a Women's Own Meeting, and various other forms of activity are in existence. During the Church's history a number of members have become ministers or Missionaries.

For some years previous to 1872 a Mission Station had been carried on jointly in Govan by friends from two Glasgow Churches, Frederick Street and John Street. In the summer of that year these friends met and resolved to form themselves into a Church. This was done, with the hearty

concurrence of the Churches from which they came. They invited Mr Jervis Coats, M.A., then a student finishing his course at Glasgow University, to the pastorate, and he began his work in August, 1872. For two years the Church worshipped in a hall in Portland Buildings. In 1874 it removed to the old United Presbyterian Church in Govan Road, and in 1876 entered the present buildings, which had been erected at a cost of nearly £5000. These buildings, with good hall accommodation, have proved adequate, and here the work of the Church has gone on in a steady and progressive way for 50 years. By meetings of various kinds it seeks to meet the spiritual needs of the community in which it is situated, and although the locality has changed greatly within the last twenty years, the Church has well maintained its vigour and usefulness. Several of its members have entered the Baptist ministry. Many others, owing to changes in the shipbuilding industry, have emigrated, and have carried with them the memory of their association with the Church into all parts of the world. In the history of Govan Baptist Church there will always stand out pre-eminently the labours of the late Rev. Jervis Coats, D.D., a great personality, a good man, and a faithful and beloved Pastor. Govan was his first and only charge, and here he ministered with marked ability and devotion for the long period of 42 years. Many honours came to him. In 1898 his Alma Mater conferred upon him the honorary degree of D.D. He was twice elected President of the Baptist Union of Scotland (1900-01 and 1917-18). On his retiral from the pastorate in 1914, he became Principal of the Baptist Theological College of Scotland, which position he held till he died on 15th November, 1921. Dr. Coats was succeeded by Rev. J. C. Rendall, M.A., who on receiving a temporary chaplaincy in the Army in 1916, resigned his charge. He was followed by the present Pastor, Rev. David L. Richardson, B.D. (Lond.), who began his ministry in February, 1919. Under his leadership the Church continues to prosper.

Mr John Harper, while following his occupation in a factory, received the call of God to devote his life to the ministry. He quickly gathered around him a handful of spiritually-minded men and women. In September, 1897, the Church, under the name of "Paisley Road Baptist Church," was formed, with a membership of 25. The blessing of God in a marked degree rested upon their labours, and that of others, in the succeeding years. The tragic loss of the S.S. "Titanic" in 1912 occasioned the home-going of Pastor Harper, who was proceeding to Chicago to conduct an Evangelistic Mission in the world-famed Moody Church. In 1901 a corrugated iron building was erected to hold 550, and in 1905 it was enlarged to seat 800. In 1921 the memorial stone of the present building was laid by Lord MacLay, and in December of that year the "Harper Memorial" Church was opened for public worship. The periods of ministry of the successive Pastors are as follows:—Rev. John Harper (1897-1910); Rev. John Dick, late of Leven (1910-17); Rev. William A. Ashby, Waltham-stow, London, E.

(1918-23); Rev. H. Austin Stirling (1924), the present Pastor. The cost of the new building and furnishings, with purchased site, amounted to £13,550. The large hall has still to be built. Of this amount the Church and friends subscribed £11,500. The Church is situated in a densely populated district known as Plantation, and adjoins the docks, which give employment to the majority of the workers, being mostly quay labourers. The membership is 483. Several ministers were members of the Church. Public worship, Sunday School, Bible Class, Young People's Society of Christian Endeavour, Children's Weekly Meeting, open-air services, Women's Own Meeting, and Gospel Temperance Meetings are regularly conducted.

The work at Hermon was started about 30 years ago by the late Mr F. A. Leith, and was specially blessed of God until the day of his death. Mr Leith was succeeded by his son-in-law, Mr Hugh Fraser, who successfully carried on the work in conjunction with Mrs Leith and other helpers until he left the city. On 1st February, 1920, the work was taken over by Mr Duncan McNeil (Scottish Evangelist), who saw the work prosper and increase by the blessing of God in a most encouraging fashion. Four months later the membership was formed into a Baptist Church, and application made to the Baptist Union of Scotland for affiliation. This was duly agreed to, and the Church was named Hermon Baptist Church, with Mr Duncan McNeil as Pastor in charge. Mr McNeil laboured for three years, and much blessing attended his ministry. In August, 1923, he resigned the pastorate to take up evangelistic work in Ireland and other parts, and Mr Robert Logan succeeded him. During his stay at Hermon, which was short, the whole counsel of God was declared with no uncertain sound. Forward and onward was his motto, and blessing resulted from his ministry. Mr Edward H. Grant came to Hermon in June, 1924, and as a teacher and preacher he was highly esteemed. Mr Grant during his stay set on foot a scheme to build new and more commodious premises. He accepted a call to Cowdenbeath, and left Hermon in May, 1926. Mr J. P. Leng, M.A., Kelso Church, accepted a call to the pastorate, and will start in October.

In the early eighties of last century a few members of Adelaide Place Church, residing in the neighbourhood of Hillhead, had felt for some time the desirability of founding a Baptist Church in that district. The population was rapidly increasing, and the distance to the nearest Baptist Church considerable. On the appointment of Dr. Culross, then minister of Adelaide Place, as Principal of Bristol Baptist College, it was felt that a suitable time had come to embark on the new enterprise, and accordingly a number resigned their membership, receiving from that Church assurances of the greatest goodwill towards the new Church they were about to form. Meanwhile an invitation had been sent to the Rev. Frederick Hall Roberts, of Richmond Chapel, Liverpool, to become the minister. The Burgh Hall, Hillhead, was engaged for the Sunday services, and the minutes of the first Church meeting on



HILL KNOX MILLS GLASGOW



COMMERCIAL UNION ASSURANCE CO. GLASGOW



GLASGOW CITY HALL



GLASGOW CITY CHAMBERS



GLASGOW CITY HALL



HILLHEAD GLASGOW



CATHEDRAL



TARPLEY MEMORIAL GLASGOW



HILLHEAD



JOHN STREET GLASGOW

Sept. 19th, 1883, record that Mr Robarts accepted the office of Pastor. Immediately following the formation of the Church, a suitable building site having been secured in Elliot Street, Hillhead, the erection of a hall was at once commenced, and on September 7th, 1884, the congregation worshipped in it for the first time. Some eight months later the Church itself was completed, the congregation entered with gladness into its own "House of the Lord," and Hillhead Baptist Church speedily became an attraction for earnest-minded people from all quarters of the city. Any sketch of the Church's history would be incomplete without special mention of the names of Dr. Alexander, Allan Macdiarmid, Alexander Rose, Charles A. Rose, and William Tulloch, who with rare generosity undertook the whole financial responsibility and management of the building operations, and were enabled to carry them to successful completion. To these the Church owes a deep debt of gratitude, and it is fitting that, though all have passed to their rest, the honoured names of three of them should still be continued in the records of the Church in those of their sons as Trustees of the Church's property. Rev. F. H. Robarts began his ministry in 1883, and continued until his death in 1901. His was an unique ministry, and his influence far beyond that exerted by a Baptist Pastor in a community predominantly Presbyterian. Sittings were soon with difficulty obtainable, and crowded congregations waited on his words, queues being not uncommon. His saintly and gracious personality is still a precious memory to the older members of the congregation, and those of middle age who as children listened to his wonderful children's sermons will cherish the recollection of them. The Rev. John T. Forbes, M.A., of Dublin Street, Edinburgh, was in the summer of 1901 called as co-Pastor with Mr Robarts, but before he entered on his duties Mr Robarts had died, and Mr Forbes began his sole ministry in November of that year. In 1924 Dr. Forbes (the degree of Doctor of Divinity having meanwhile been conferred on him by the University of Glasgow), acting under medical advice, applied to the managers of the Church for assistance, and the Rev. J. C. Rendall, M.A., Rothesay, was appointed collegiate minister, taking up his duties in September of that year. At a very early date in the Church's existence Mission work was begun in the densely populated districts of Partick and Port Dundas. Premises were at first rented, but, with the increasing demands of the work, it was soon felt that better accommodation was essential, and accordingly building sites were secured in both localities. In June, 1895, the new Mission premises at Partick were opened, free of debt, although the cost of the building was over £5000. A few years later the new buildings at Port Dundas were also completed. The work at Port Dundas, begun in 1885, was carried on for many years by Mr and Mrs George Sharp, whose memory will long be cherished in this district of the city for their Christ-like lives and labour. Among the Partick workers must be mentioned Mr Archibald Rae, who for 11 years gave the cause his eager and virile leadership; Mr Douglas Dobie, whose splendid service covers a period of 21 years; and Mr A. F. Peterson, who formed in 1887 the 76th Company of the Boys' Brigade. Of Mr Peterson's work enough cannot be said, and on such an occasion

as the annual inspection, when along with the present Company old members parade with Mr Peterson at their head, one feels impelled to quote, "*Si Monumentum requiris circumspice.*" In 1904 the congregation of associate members which had been built up at Douglas Street, Partick, under the Rev. David Miller, formed itself into a separate body, and became the Partick Baptist Church, with Mr Miller as Pastor. As the list of Missionaries shows, 12 have gone from Hillhead Church. Of these, Miss Bekhout, Miss Sharp, Miss White, and Mrs Harrison are on the Church roll. Miss Walker, under the W.M.A., is the representative of the Church, which has undertaken her support.

In 1920 John Street Church, Glasgow, celebrated its 150th anniversary. It is the third oldest Baptist Church in Scotland, the first having been formed at Keiss in 1750, followed by the Church in Edinburgh in 1765, and is a survival of the "Scotch" Baptists who were pioneers of the Baptist movement in Scotland. This Church had its rise from one man, Mr Arch. M'Lean, who was born in the Parish of East Kilbride, his father being a farmer there. He was brought up in the Parish Church, but joined the "Glasites" when they first met in Glasgow. In 1763 the matter of believers' baptism exercised his mind, and along with a friend named Mr Robert Carmichael, also a "Glasite," who had been an Anti-Burgher minister at Coupar-Angus, he searched the Scriptures, and they, after two years' correspondence, avowed themselves Baptists, and decided to obey their Lord's command. Failing to find anyone who could administer the rite in Glasgow or Edinburgh, Mr Carmichael sailed from Leith to London, and was immersed by Dr. Gill, the fourth predecessor to Mr Spurgeon, in Park Street Chapel, on 9th October, 1765, and on returning to Edinburgh he had the joy of baptizing his friend Mr M'Lean, who travelled from Glasgow for that purpose. Mr M'Lean's return to Glasgow created quite a sensation, and met with the bitterest hostility of friend and foe. He was treated with the utmost contempt, and, his business going from him, he with his family left the city for Edinburgh about the end of the year 1767, where he was immediately appointed Pastor of the Church there along with his friend Mr Carmichael. The persecution of Mr M'Lean only served to awaken among the faithful searchers after truth a desire for more light on the question of baptism, and one after another went quietly to Edinburgh and were baptized. So numerous did they become that towards the end of 1769 the first Baptist Church in Glasgow was constituted in a meeting-place in High Street, and Messrs Neil Stuart and George Begg were appointed Pastors or elders. On the day following the first public baptism took place, and the following quotation from an old record is worth giving:—"On the day subsequent to this organisation and settlement a scene at once novel, exciting, and remarkable was witnessed on the banks of the River Clyde near the Herd's House, Glasgow Green. Mary Munro, wife of Mr Neil Stuart, the new-made Pastor, was publicly baptized in the presence of an immense concourse of onlookers. Mr M'Lean on approaching the

"crowd had a passage opened for him, and on coming to the selected spot he addressed them on the nature and import of the duty about to be attended to. He preached on the Green and then, descending into the river with Mrs Stuart, he baptized her—the first immersion, perhaps, which ever took place in the Clyde. She arose out of the water. The people were amazed beyond measure; they had never witnessed such a sight; they seemed overawed and subdued, and without uttering a murmuring word they withdrew in silence and in wonder." The Church, once formed, grew rapidly in numbers, but in 1776 a division took place, and Neil Stuart and George Begg separated on the subject of the "Unity of the Godhead." A long and bitter controversy took place, in which Mr McLean took a prominent part, having written a book in 1777 on the "Divinity and Sonship of Christ." In January, 1778, a meeting of the divided parties took place, and after much discussion all except Neil Stuart and two others confessed and renounced their errors. The Church, once united, seems to have had a happy and prosperous time. In 1797 the Baptist cause in Scotland received a valuable accession to its strength in the person of Mr James Watt, a native of Ireland, and a licentiate of the Anti-Burgher Church, who, having adopted Baptist principles, was deprived of his licence, was baptized at Edinburgh, and was engaged to preach the Gospel in the neighbourhood. He also went about some of the neglected parts of Scotland, but finally settled in Glasgow, where he went through a medical course and practised in that profession after he had received the degree of M.D. He associated himself with the Church in Glasgow, and in 1802 was elected to the pastorate along with Mr David Smith. About this time a very handsome Church building was erected in George Street, and, as it was situated some distance from the street frontage and on a higher level, with a grass plot in front surrounded by railings, it presented a pleasing aspect. It is said that the Magistrates of the city sent a note to the Church complimenting them on their fine building. About the year 1808 some 50 members of the Congregational Church (Dr. Wardlaw's) broke away on the subject of baptism, and, after meeting for a short time together, were received into the George Street Church. Among these was Mr McLaren, father of Dr. Alex. McLaren of Manchester, who died in 1910 in his 84th year. Dr. McLaren often referred to the old Church where he spent his early days. With this considerable accession to membership, the Church numbered about 250 members. They continued to prosper until in 1810 the Church was rent asunder on the question of attending to the Lord's Supper in the absence of an appointed elder. This was the recurrence of a trouble which exercised the Church as far back as 1784, but seems to have subsided then. The view advanced by the Church in Edinburgh was that it was necessary that an elder be present. The majority of the Glasgow Church adopted the opposite view, with the result that about 160 members with Dr. Watt formed themselves into a separate body and met in Morrison's Court for about ten years, when they rented a hall in North Portland Street till 1841. In the meantime the Church in George Street continued to meet, having connection with the Church in Edinburgh, when in 1834

a movement took place which resulted in the matter in dispute being recognised in a spirit of forbearance, and the two Glasgow Churches became reconciled. After some years of happy intercourse a reunion was consummated in 1841, and the united Church met in Portland Street Hall, the George Street Chapel having been sold to the "Glasites." Early in the same year a small Church, which had formerly been under the care of Mr Sherriff—a man who nobly gave up his charge of 35 years' standing as minister of St. Ninian's Parish on account of his views on baptism—threw in their lot with the Church at Portland Street, and the three thus united numbered 287. It was found that the accommodation at Portland Street was inadequate, and for a short time they met in the Trades' Hall and later in the Mechanics' Hall, Hanover Street, until in 1845 they took possession of their new premises in John Street, where the Church now meets. In 1856 Mr John Shearer (grandfather to Rev. John Shearer, M.A., the present Pastor of the Church in Rattray Street, Dundee) was called to the pastorate, and the Church enjoyed a season of prosperity during his ministry. He was a man of rare gifts, and his death in 1863 was a great loss. For the next four years the Church was without a Pastor, and in 1867 Mr David Ker and Mr Jervis Coats were appointed. Mr Jervis Coats' two sons are still members. He was uncle of the late Principal Jervis Coats, D.D. On the death of Mr Ker in 1870, Mr Robert Watson (son of a former Pastor) was appointed colleague to Mr Jervis Coats, and remained until his death in 1905. In 1878 Rev. Alex. Grant, Anstruther, accepted a call and was co-Pastor until 1885, when he was obliged to resign owing to ill-health. Mr George McCrie was then appointed, and remained until 1898. He was not a man of robust health, and the appointment of Mr Robert Coats (son of the late Pastor, Jervis Coats) and Mr James Todd in 1895 to assist him, relieved him considerably of the cares of office. Since then the following have had the oversight of the Church:—Rev. Robert Clark, recently Pastor of Madeira Street Church, Leith; Rev. Hugh Gunn, who went to Inverness in 1915, but now deceased; Mr Gustav L. Woyka, whose death deprived the Church of a loyal helper; Messrs F. Roughhead and T. B. Ainslie, both of whom, although resigned, are still active members; Rev. D. D. Smith, now in Dundee; Rev. James Young, late of Cupar, Fife, whose first anniversary synchronised with the date of the Ter-Jubilee celebration. The present Pastor, Rev. J. Abston Campbell, commenced his ministry in September, 1925. The present membership is 183. The friends at John Street have at all times been alive to their responsibility to the outside world, and in the city of Glasgow they have carried on aggressive Gospel work for many years. As far back as the year 1855 they had three Sunday Schools and four preaching stations, and also a Day School of 170 children with a salaried teacher. In 1886 they erected their Mission premises in St. James' Road, better known as Shiloh Hall, where regular Sabbath School and Evangelistic Meetings have been conducted with much success. They have always taken a deep interest in foreign Missionary work, and three of their number are at present engaged in this important sphere.

This Church was formed on 10th October, 1845. The original building stood on the ground now occupied by the **John Knox Street**. N.B. Railway sidings. The Glasgow College grounds formed the north side of Blackfriars Street and gave the Church people a breathing space in the interval between morning and afternoon services. Blackfriars Street Church is now, since 1877, in John Knox Street. The Church was formed by 15 earnest and godly members from Hope Street Church—now Adelaide Place, Bath Street, whose minister was the Rev. James Paterson, D.D., at that time. There was an earnest desire for a forward movement in the East End of the city. Blackfriars Street Church was the tenth Baptist Church to be formed in the West of Scotland, and it has had 11 ministers during the eighty-one years of its existence, as follows:—James Taylor (1846-51); Robert Johnstone (1851-53); James Bulloch (1854-56); William Aitken (1856-57); Francis Johnstone (1857-60); Richard Glover (1861-67); W. T. Rosevear (1869-71); Harvey Phillips, B.A. (1872-78); P. J. Rollo (1879-1917); T. G. Dunning, M.A. (1917-23); Henry Turner, the present minister (1924). Three of the ministers, Richard Glover, D.D., Francis Johnstone, and P. J. Rollo, have been outstanding men. Dr. Glover was a living force in the denomination. His son, Dr. T. R. Glover, is a Professor in Cambridge University, and was President of the Baptist Union of Great Britain and Ireland in 1924. Francis Johnstone was President of the Baptist Union of Scotland 1872-73. P. J. Rollo successfully served John Knox Street Church for 38 years, and as Convener of the Board of Studies of the Scottish Baptist Theological College for 30 years. He is now retired from both positions owing to failing health. He is an ex-President of the Baptist Union of Scotland. Mr William Quarrier, of the Orphan Homes of Scotland, was the Church Officer for some time and a member for 11 years, when his life's work began. He was present at the Jubilee of the Church in 1895, and spoke with great feeling of his indebtedness to the Church in Blackfriars Street. Missions have been carried on in High Street, Bridgeton, and Calton, but the work is now concentrated in John Knox Street district. The Church carries on a number of organisations for the young, and is a rallying ground for Christian effort. The present building was opened in 1877 and, together with the freehold, cost over £6,000, the final debt of £1500 being cleared off in the Church Jubilee year, 1895. The Church membership is under 300, and may be considered financially strong, with a record income in 1925 of £2516, which includes the gift of a Manse, and £394 to B.M.S. The Church has a band of earnest workers doing effective work in the district. In 1851 the North Frederick Street Church was formed by a number of members from Blackfriars Street Church. In 1861, during Mr Glover's ministry, the practice of open Communion was adopted. In 1925 the Free-will Offering Scheme was adopted. The Church also received the gift of a Manse and an individual Communion cup service. The present Secretary, Mr Thos. L. Stevenson, has served as Deacon for 42 years and as Secretary for 37. He has sat under six of the eleven ministers.

This Church was started under the auspices of the Pioneer Mission.

The opening services were held in the hall at 55 **Kelvinside.** Kelvinside Avenue, on 15th August, 1897. Within a month nearly 50 applied for membership, and the work was found to be self-supporting. Accordingly, on 21st September of that year, an independent Baptist Church was duly constituted, formally recognised the Rev. Albert W. Bean, of the Pastors' College, London, as its Pastor, and finally dissolved its connection with the Pioneer Mission. Two and a half years later the congregation moved into the Burgh Hall, Maryhill. Unfortunately Mr Bean's health broke down in 1902, and he is now in Australia. In the same year the Rev. R. A. E. Anderton, of London, accepted the pastorate, and during the following year the hall of the present Church was built and opened. In October, 1908, the building scheme was completed with the opening of the present beautiful building, which accommodates 550 people, and cost slightly over £3,000. Mr Anderton resigned his pastorate in 1911, and went to Australia. Shortly afterwards, the Rev. Max A. Sbresny was inducted, and under his charge the Church made good progress. He resigned in 1915, proceeding to the United States. Towards the end of 1915, the Rev. W. P. Morison, of Lochee, was inducted to the pastorate, which he held for four years. The Rev. A. Cecil Dixon was then appointed to the charge (1920). He also ministered for four years, and then left for Canada. At this period the membership was only about 70, when the present Pastor (Rev. Maitland M. Lappin) was called from Sheffield in January, 1925. But we believe the tide has now definitely turned. The membership at present is about 100, and all agencies are in a healthy condition.

Mossspark is a recent garden-suburb lying to the South-west of Glasgow. There is provision in the scheme for 1500 **Mossspark.** houses of three, four, and five apartments, with a population of 6,000. A few Baptist families were among those who had been attracted to the place, and they agreed to consult the Baptist Union as to the expediency of having a Church extension movement in this new district. An influential deputation from the Union and the Glasgow Baptist Association visited Mossspark and, together with three of the brethren there, Messrs Jack, Livingston, and Westwood, the whole situation was considered, with the result that it was decided to begin a meeting with a view to form a Baptist Church. Mr Jack offered the use of his house till a more convenient place of meeting could be found. This offer was accepted, and on 20th January, 1924, the Church was formed with 35 members. The attendance soon outgrew the limited accommodation, and an office was for a time secured and later on a room in the School-house. By this time the attendance was about 50. The first social service was held in the hall of the Established Church on 17th September, when reports of progress were submitted and a Building Fund started. In consultation with the Union and Association a site was chosen, and plans submitted for the erection of a Church Hall in Corkerhill Road at a cost of £2,300, and a beginning was made in January following. Meanwhile Mr Cecil

Woodyatt, B.A., had been chosen as Pastor, and his induction services were held in March, 1925, the social meeting being held in the hall of the Parish Church by favour of the minister. The new Hall, capable of seating 250, was opened on 3rd and 4th October following, and was followed by a Conference and a ten days' Mission conducted by Rev. E. L. Watson, F.R.G.S., Westbourne Grove, London, with good results. The membership now numbers 50. A Sunday School was begun in March, 1924, with 47 scholars and 9 teachers, Mr Diamond being President. At present there are 60 scholars and 11 teachers. A Branch of the Women's Auxiliary was formed about the same time, and has proved most helpful to the life and progress of the Church. The friends at Mossspark are full of the energy and enterprise of youth, and have every prospect of growing usefulness and power.

The Partick Church began in 1899, when 18 members of the Hillhead Church, residing in Partick, were, at their own re-

Partick. quest transferred to the membership of the mission. For a few years the work was carried on as a mission, but when the members reached about 200 it was felt that the time had come for the formation of an independent church, as the district, which had a population of about 60,000 was not denominationally represented. With the approval of the mother Church the Partick Church was formed in 1904, with the Rev. David Millar as its first Pastor, and continued for some time in the mission premises. A Building Fund was started, and an appeal made to the newly formed Glasgow Baptist Association to make the cause at Partick their first effort at church extension. To this the Association agreed, and the present halls were erected, in which the Church is still worshipping. The halls cost about £1400. The members of the Church contributed over £600, and the mother Church at Hillhead about £200, the Twentieth Century Fund and donations from a few generous friends meeting the remaining sum. The halls were opened in 1909, but from the very beginning they were found to be inadequate for effectually carrying on the work. Shortly after the induction of the Rev. Alexander Robertson, as Pastor in 1912, the small hall was enlarged to meet the growing needs of the young life of the Church. The ground debt of over £900 has also been paid off, and at present over £3000 is in hand for the erection of the new Church so urgently needed, the evening congregation being usually larger than the present hall can accommodate. The Church has nearly 400 members, and the largest Sunday School under the Partick and Hillhead Sunday School Union. All the other organisations are in a flourishing condition. During the last few years two of the members have gone to work in the Mission Field.

In 1878 four men, three of them members of Adelaide Place Church, met to consider the possibility of a new cause

Queen's Park. in the southern district of Glasgow—the last of them,

Mr Albany P. Barr, passing away in 1925. A small cause known as the South Side Baptist Church existed, but it was in the city proper, and left the need of the rapidly growing suburbs un-

touched. These four men commenced a weekly prayer meeting, with a view to the formation of a Church, and ultimately decided to rent a brick building which had been erected for the congregation formerly known as Queen's Park Free Church (now Queen's Park West U.F. Church). On July 3rd, 1878, a meeting was held in the building, and a Church was formed, to be known as Queen's Park Baptist Church, Rev. John Murray, late of Leith, becoming the Pastor. The progress of the new cause was slow but steady, the membership at the end of the first year being 64, and at the end of the third year 96. From the beginning it was evident that the brick building could only be a makeshift, being comfortless and without a baptistry. A hall at the corner of Prince Edward Street and Victoria Road, now known as Elim Hall, was leased, and possession was taken in February, 1879. The pulpit and some of the pews from the historic Wynd Free Church, then being dismantled, were utilised. In this hall the Church remained until July, 1887, when the present buildings were opened by Rev. Dr. Landels, whose son had become minister of the Church. Very little has been necessary in the way of enlargement, but mention may be made of the installation of electric lighting, and the introduction of a pipe organ, both of which were completed in January, 1924, at a cost of £2000.. Crosshill, in which the Church is situated, was then a Police Burgh, but has since been merged in Greater Glasgow. A Church manual has been annually printed and circulated amongst the members for over 40 years. The present membership is 370. The list of ministers who have served the Church is as follows:—Rev. John Murray (August, 1878); Rev. T. D. Landels (August, 1884); Rev. Henry Wright (May, 1892); Rev. T. L. Edwards (October, 1899); George E. Rees, D.D. (December, 1909); Rev. W. D. Hankinson, the present minister (February, 1914).

A little over 60 years ago a few Baptists met for worship in Rutherglen. Their growth was slow, and a spirit of suspicion **Rutherglen.** in the community towards the new effort was not helpful. Difficulties which seemed insurmountable presented themselves, for they were unable to get a suitable place for their weekly gatherings. Some of those who joined came from the east-end of Glasgow. A mission building, near Bridgeton Cross, came into the market, and the company hitherto worshipping in Rutherglen bought it, and afterwards they were known as the Sister Street Church. In the year 1891 a small band of these earnest men and women separated themselves from Sister Street to make another attempt to gather a Church in Rutherglen. They were led by a zealous brother, Mr Edward Connelly. In 1893 they formed themselves into a Church, and applied to the Baptist Union of Scotland for membership. A deputation was appointed, which reported favourably, and the Church was received. In 1894 the Rev. Joseph Young was invited to the pastorate, and commenced his ministry in June of that year. The Church met at that time in the Lesser Town Hall. In 1899 the site on which a Church was afterwards built, was bought for £401. It is situated in what was then a rapidly growing district. The Church was built to seat 400, and was opened on 14th



QUEEN'S PARK GLASGOW



MOSS PARK GLASGOW



RUTHERGLEN GLASGOW



CATHCART GLASGOW



SPRINGBURN GLASGOW



WAVERLEY GLASGOW



ST. MARGARET'S



WHITEFINCH - GLASGOW



ST. MARGARET'S



ST. MARGARET'S

April, 1904, by the Rev. Walter Mursell, at that time minister of the Coats' Memorial Church, Paisley. Mr Young resigned in 1906, and was succeeded in 1907 by Rev. Charles S. Donald, who continued till 1914. In the following year Rev. T. A. M'Quiston was appointed, and continued till his appointment as Union Evangelist in 1924. Under his ministry in 1915, another Church, formed of members who had seceded some years earlier, was reunited with the parent body. The present Pastor, Rev. W. Wood, M.A., assumed the pastorate in 1925. The population of Rutherglen is 25,000.

The first steps towards the setting up of a Baptist cause at Shettleston (then outwith the municipal boundary, but now part **Shettleston.** of the City of Glasgow) occurred in the year 1899. On July 4th of that year a small number of Baptists met in a shop converted into a hall at 4 Meadowwell Terrace. The Rev. W. J. Millar presided, and it was resolved to carry on evangelistic work in the district. The Church was constituted on August 4th, when Mr Thomas Stewart (now Rev. Thomas Stewart, M.A., Secretary of the Baptist Union) commenced his ministry as Student Pastor. The progress made necessitated an effort to secure more commodious premises. Through the efforts of the late and honoured Mr W. B. Wills, and of the members an iron Church was erected and opened in May, 1901, with a membership of 58. Mr Stewart, owing to ill-health, closed his ministry on 13th November, 1901. Subsequent Pastors who contributed to the progress of Baptist principles in the district were the Rev. Jas. Stewart, Rev. W. A. Clyde, Rev. Matthew Cook, Rev. John Climie, Rev. T. S. Metrustry, and the present Pastor, the Rev. H. Ross Mackenzie, who commenced his ministry on 15th June, 1925. Definite progress is being made; a manse has been secured, and now the most urgent need is a Church building in a rapidly growing district, where big housing schemes are being inaugurated. The present membership is 168.

Springburn Church was started by the Evangelistic Committee of the Baptist Union, Rev. W. J. Miller, then of Bridge-
Springburn. ton, being Convener. The first meeting was held in August, 1891, in a hall in Station Road, Rev. J. Crouch in the chair, and the first sermon was preached by the present Pastor, Rev. Edward Last, then of Cambridge Street, to an audience of 17. It was carried on as a mission for some time by various friends, and on 16th May, 1892, a Church of 16 members was formed, Rev. J. Horne being called to the pastorate. In June, 1893, they removed to a larger hall in Coburg Place. Under the ministry of Mr Horne a vigorous work was carried on, and the membership rapidly increased, until failing health caused him to retire in August, 1899. In September, 1900, Rev. D. W. Roberts, of Wem, was called to the pastorate. Mr Roberts threw himself heartily into the work, and the hall becoming unsuitable, a new Church was decided on, and largely through his efforts the present building was erected, and was opened in December, 1904. Rev. J. T. Forbes, M.A., conducted the opening service on Friday, 9th of December. Special services were held on the following Sunday and on the Monday

Rev. Alex. Whyte, D.D., of St. George's U.F. Church, Edinburgh, preached in the afternoon, and Rev. Dr Ambrose Shepherd, of Elgin Place, Glasgow, in the evening to large audiences. The Church cost about £3800. By means of local sales of work and the aid of the Glasgow Baptist Association the building was freed from debt. The present Church is a lasting memorial to Mr Roberts' ministry. He also took a full share of public work, and for several years was a member of Glasgow Parish Council. He resigned in September, 1912, having accepted a call to Toronto, Canada. In April, 1913, Rev. A. J. Westlake, B.A., from Bristol College, became his successor. The war broke out in the following year, and many members and adherents were called away, but the work went on, and Mr Westlake gave his best, both in pulpit and pastoral work. He resigned in October, 1918, having accepted a call to Keighley, in Yorkshire. In the following June Rev. H. R. Mackenzie, of Greenock, became Pastor. He was successful among the young people, and many of the workers to-day were brought in under his ministry. When he came the membership was 79, and when he left it was 132. He resigned in October, 1922, having accepted a call to Kirkintilloch. When the Church became vacant, the Rev. Edward Last conducted a fortnight's mission, and this led to a call, which he accepted, commencing his ministry in March, 1923. He thus became Pastor of the Church where he preached the first sermon 32 years before. Mr Last is well known throughout Scotland as an earnest evangelical minister. During the war he did good work among the soldiers in connection with the Pocket Testament League, and at present he represents the Russian Mission Society in Scotland. Since Mr Last came the Church has purchased a comfortable manse on Balgrayhill. A vigorous work is being carried on in the district, where there are several large engineering works. Three of the members have gone to the Mission Field.

A meeting of those interested in the formation of a Baptist Church was held in Clarence Hall, Tradeston, on 2nd May, 1876. About 40 persons responded, and of that number 15 men gave in their names as willing to join, representing with their families a total of 35 persons. Thus, the Church then known as the South Side Baptist Church came into being, Mr W. G. Bowser being elected the first Secretary, and Mr J. B. McCallum the first Treasurer. As the Clarence Hall had to be vacated at Whitsunday, the Church secured the Eglinton Hall, Eglinton Street, where services were commenced on 28th May, 1876. It then became necessary to have the guidance of a Pastor, and on the recommendation of Rev. C. H. Spurgeon, London, Rev. W. H. Elliot, of Berkshire, became the first Pastor. In January, 1877, the Church transferred the meetings to the Standard Halls, Main Street, Gorbals, and a year afterwards it was received into the Baptist Union of Scotland. Under the fostering care of Mr Elliot the Church grew rapidly. From the Standard Halls the Church moved to temporary premises erected at the corner of Kirk Street and Oxford Street, Gorbals. After a ministry of 12 years, Mr Elliot removed to Maryport, and was succeeded in 1890

by Rev. John M'Lean, Dumbarton. A few years after Mr M'Lean's settlement, the temporary lease expired, and a site was secured from the Glasgow Corporation at the corner of Butterbiggin's Road and Langside Road, Govanhill, where the present substantial premises, now known as Victoria Place Church, were erected at a cost of £3,500, the memorial stone being laid in September, 1897, by Rev. F. H. Roberts, Hillhead. The Church building was opened for worship on 30th April, 1898, by Rev. Walter Mursell, of Coats' Memorial Church, Paisley, the services on the following Sunday being conducted by the late Dr Coats, Govan, and Dr Forbes, now of Hillhead. There followed a period of growing prosperity, the Church soon making its presence and influence felt in Govanhill. For 29 years Mr M'Lean served the Church faithfully and well, and as Convener of the Evangelistic Committee of the Baptist Union, did much towards starting and fostering new causes throughout Scotland. In recognition of his worth and work, the Union elected him to the Presidential Chair, a position which his brother, Mr Alexander M'Lean, also a valued member of Victoria Place Church, now holds (1926). Since the inception of the Church, about 20 of its members have become ministers or missionaries. On the removal of Rev. John M'Lean to Gourock, Rev. R. J. Smithson, B.Th., was called to the pastorate in October, 1919. Since his settlement a fine manse has been purchased, and the Church has prospered numerically and spiritually.

This Church was formed in 1906, with a membership of 14. The Pioneer Mission took the Church under its care, and **Whiteinch.** the Rev. W. J. Batters, of the Ayrshire Christian Union, was called to the pastorate. Mr Batters rendered yeoman service to the cause, and during his ministry the present iron and wood buildings were erected at a cost of £670. The Sunday services previous to this were held in the Whiteinch Burgh Hall, and the week night services in the Co-Operative Hall. The lack of suitable premises, and the burden of hall rents, made progress difficult during this period. In August, 1908, the Church took possession of the new buildings, and the membership considerably increased. In 1910 there were over 100 members. After seven years of faithful work, Mr Batters resigned, and in 1913 Rev. J. V. W. Thynne was settled as Pastor. Mr Thynne did well, but his pastorate was brief, and in 1915 he was succeeded by Rev. John Campbell, of Burra Isle. In 1922, much to the regret of the Whiteinch congregation, Mr Campbell accepted a call to George Street Baptist Church, Paisley. After a long vacancy of 19 months, the present minister, Rev. J. S. Andrews of Londonderry, was called to the pastorate. The present membership is 220, and the building accommodation is now quite inadequate to the needs of the Church. A new Building Scheme costing £6000 has been launched, and the members are working heartily to complete it. The record of the Church from the beginning has been one of hard work in face of many difficulties, and progress has been slow. A brighter day seems now to have dawned. Difficulties have been overcome, new opportunities are presenting themselves. A new spirit pervades the Church, and the future is full of hope.

About the year 1880 a group of men and women were impelled to gather themselves together into a separate meeting.

Cambuslang. The impulse came through a study of the New Testament, when they felt that it was essential to obedience that they should practice believers' baptism. Following this decision, a hall in Main Street was hired, and there the Church was launched on its voyage. Cambuslang presented in those days a very different aspect from the view one gets of it now. A long, straggling Main Street, with very little on either side of it; pits as one entered, as one passed through, and as one left the village; a quarry where a number of men found employment, and the beginning of some steel works made up Cambuslang. Two policemen sufficed to keep order and represent the law in the village. The change in Cambuslang is expressed in the change in the Baptist Church. The pits have largely gone, the quarry is now part of the public park, the steel works have increased in size and number, other industries have found a home in the district, and expansion in other directions is evident. More significant still is the orientation of Cambuslang's life into the orbit of Glasgow. Then connection was by train, now also by car and 'bus, and the stream of traffic between the city and the village is indicative of the vital connection between the two places. So it is that the Baptist Church, commenced as part of the Lanarkshire Union, is now a member of the Glasgow Baptist Association; and the Church, originally composed as to membership of miners and quarry workers, is now becoming, if it has not become, a suburban Church. Through all this development it has needed, and has received, wise and consecrated leadership. The first Pastor was Mr Robertson, whose joy it was to lead the infant Church the first stage of its journey. Mr Robertson broke down in health, and was followed by the Rev. D. Lewis, from Peterhead, whose success, especially among the young men, is signalised by the number of Cambuslang boys who hold prominent places on the mission field and in the home ministry. Mr Lewis commenced his ministry in 1886, and closed it in 1892. He was followed by the Rev. A. A. Milne, who was called to the Church from Lerwick. The ministry of Mr Milne was characterised by enthusiastic evangelistic zeal, and will be remembered by the fact that during this ministry—thanks to the unremitting zeal of the Pastor—the present handsome Church buildings were erected in 1895. In 1900 the Rev. A. H. Sutherland came as Pastor succeeding Mr Milne, and till 1905 upheld the cause of Christ. In 1905 the Rev. Robert Clark succeeded Mr Sutherland, and exercised a gracious, helpful ministry for four years, resigning the ministry in 1909. In that year Rev. John MacBeath, M.A., was invited to the ministry from St Andrews, and ministered in a memorable manner till 1921, when he left to take up secretarial work for the Missionary Campaign among the Churches. It was during Mr MacBeath's ministry that the greatest changes took place in the Church. Through what might have been a very difficult period, Mr MacBeath led the Church, increasing its membership, widening its vision so that the Church came to take a leading place in the councils and missionary enterprise of the denomination in Scotland. Mr MacBeath was succeeded in 1923 by the Rev. J. O.

Hagger, B.D., from Middlesbrough. It would be wrong to omit from this review of the Church's history the mention of the fine men and women who have served the Church in many ways, and whose sacrificial loyalty has done so much to make the Church what it is to-day. All through the 46 years of the Church's life there has been a band of consecrated men and women. From the first, when Mr Baird and Mr Hutchison gathered the first company together, till now there have been those who have been prepared to give and to serve. Mr R. W. Andrews was a generous and wise Treasurer till God called him to his rest. Mr Wm. Stewart, C.A., through many years acted as Secretary of the Church, and brought it into closest contact with the Baptist Union Council. Mr Frank Ramsay acts now as Secretary, and gives ungrudging service; while in Mr John Paton the Church rejoices in one who gladly and prodigally gives himself for the cause he loves, not only in Cambuslang, but in many other places.

The Kirkintilloch Baptist Church was founded by a few business men who had come from Glasgow to reside in the **Kirkintilloch** district, and had formerly been active members in city churches. A company of six persons met at the house of Mr James Walker, Wellcroft, Kirkintilloch, on February 5th, 1887, when it was resolved to form a Church under the pastorate of Rev. James B. Gillison. A constitution was also adopted. On 11th May of the same year the first business meeting of the Church was held, and the following members were elected deacons:—Messrs Peter B. Macintosh, Robert Hudson, William Walker, William Walker, jun., James Walker, and John Robertson; Mr William Walker being appointed Secretary and Treasurer. For a time the services were held in the homes of the original members, but in June, 1887, premises were rented and an advance made. It was soon evident, however, that permanent church buildings would be necessary, so a Building Fund was started in December of the same year. This fund grew so rapidly that in March, 1888, it was resolved to acquire ground at Regent Street for a Church and hall, and to proceed at once with the erection of the latter at an estimated cost of upwards of £600. To meet the expenditure, a loan of £350 was obtained from the Baptist Union, and the hall, with seating accommodation for 180, was opened towards the end of 1888, free of any other debt. By May, 1889, the loan from the Union was repaid. Early in the year 1891 a manse was purchased at a cost of £585. By the gift of £100 in 1897 from two Church members, the bond on the manse was reduced to £400. In 1911 a scheme was launched to raise the sum of £500 to mark the semi-jubilee of the Church by liquidating the debt on the manse. This was partially done, and in 1920 it was decided to make a further effort to raise £250 by special Church collections on Christmas Sunday of that year, and the people so responded to the appeal, that the offerings for the day exceeded £200. The remaining £50 was raised by private subscriptions from members and a few interested friends, and the bond on the manse paid off in February, 1921. Succession of ministers:—Rev. Jas. B. Gillison (1887-90); Rev. William B. Nicolson, M.A. (1890-97); Rev. Colin Chrystal (1898-

1903); Rev. John Horne (1903-09); Rev. Thomas A. M'Quiston (1909-14); Rev. Joseph Burns (1915-17); Rev. Robert Guy Ramsay, M.A. (1918-22); Rev. Hugh Ross Mackenzie (1922-26); Rev. James Scott, M.A., the present minister (1926). Three members have become missionaries. It is, perhaps, worthy of mention that during the year 1920-21 one seventh of the total income of the Church was contributed to Foreign Missions. The number of members on Church roll is 139. Kirkintilloch may be described as an industrial town, the principal industries being ironfounding and coal mining, and the population is just over 12,000. It voted successfully for "No License" in 1920. The Church has, since its formation, exercised an influence in the community, and the present civic head—Provost John Shanks—is a deacon.

DUMBARTONSHIRE, BUTESHIRE, AND DUNOON.

About 60 years ago a Baptist Church existed in the village of Renton in the Vale of Leven, but through the removal of some of the most active members it became defunct. Nearly 50 years ago a Baptist cause was started in Dumbarton, which attracted a number of Baptists from the Vale of Leven district, who had been associated with the Renton Church. The numbers from the Vale increased, and in the year 1887, under the pastorate of Rev. John M'Lean, Dumbarton, the cause was started in Alexandria. The meetings were held in the Village School, Susannah Street. The first Pastor was Mr Richard Murphy, who remained for a few months, and was followed by the Rev. John Campbell, now of Dundee, who carried on an aggressive ministry for three years, when he was called to Lochee. The Church remained without a Pastor for several years, and developed into an open gathering of Christians of various denominations, until those holding Baptist principles felt that a new start on the original lines should be made. In 1901 the Rev. J. Rogerson was inducted as Pastor of the resuscitated cause, and laboured in the district. He was followed by Rev. Alexander Bisset, M.A., who undertook the pastorate under promising conditions, but, unfortunately, failing health intervened, and to the regret of all, he passed away. Up to this time the Church met in an iron building in the Ferry Loan, which was purchased in Buchlyvie towards the end of 1901. Fortunately, there came into the market a substantial church building in a central position, formerly used as a United Free Church. This building was purchased on easy terms. In 1911 the Rev. Robert Whyte was invited to the pastorate, and entered upon the work in a vigorous spirit, leaving for the United States in the year 1915. He was followed by the Rev. D. M. M'Laren in 1916, during whose term a manse was purchased. The present Pastor, Rev. John Munro, was called in March, 1922, from Leslie, Fife. Since its inception the Church has had a chequered career, but at the present time it is in a more hopeful condition than in all its history. The present membership is 145.

A meeting of baptised believers was held on Sabbath, 13th October, 1889, in the Committee Room of the Public Hall, Clydebank. Rev. John M'Lean, Pastor of the Dumbarton Church, presided. At the close a Baptist Mission was formed under the supervision of the Dumbarton Church. In December of the same year the following deacons were elected:—John Morrison, John Owen, Allan Bald, and Daniel Sinclair. On Sabbath, 27th September, 1891, it was intimated that by a majority of votes, Mr Joseph Burns, Dumbarton, had been chosen Pastor. It was thereupon arranged that Mr Burns begin his ministry on Sabbath, 1st November. Recognition services were held on Sabbath, 6th November, in Wardrop Hall. Mr M'Lean preached in the forenoon, and formally ordained Mr Burns to the ministry. On 29th December, 1892, at a business meeting, it was decided to erect a Church and hall on the west side of Alexander Street, the Church to seat 250 and the hall 110, at a cost of £800. The building of the hall was subsequently postponed. On Saturday, 5th August, 1893, the memorial stone of the new Church was laid by Howard Bowser Esq., Glasgow. Mr Burns presided, and Mr Bowser gave a short address. On Sunday, 18th February, 1894, opening services were held in the Church. Rev. J. M'Lean preached in the morning, and Rev. J. Burns in the afternoon. Mr Burns's ministry continued till 1898, when he was succeeded by Rev. W. H. Millard, who left for Wick in 1916. Rev. Alfred E. Penrose, the present Pastor, came in 1917. Francis Spite, the founder of the well known Glasgow business of Francis Spite & Co., joined the Church on 24th September, 1893. He acted as organist and choirmaster, also as Church Treasurer from 1894 till 1901. He was made Provost of Clydebank in 1898. Clydebank is an industrial centre, a typical Clydeside town, with a working class population of 47,600. The usual services are held on Sunday, and quite a variety through the week. On Saturday evenings a juvenile tea-meeting is held in the hall, and an adult Gospel Temperance meeting in the Church. There are three firms in the town of world-wide celebrity, viz.—John Brown & Co., shipbuilders; Singer Manufacturing Co., engaged in sewing machine making; and Beardmore & Co., engineers and shipbuilders. The Renfrew Baptist Church owes its origin to Clydebank.

No record of the early Baptists of the Royal Burgh exists, but it is known that a Baptist Church existed in Dumbarton more than a hundred years ago, and continued until about 1850. Baptism was administered in the River Leven, and attracted large crowds. Owing to deaths and emigration the Church ceased to exist. A remnant of the membership, however, hailing from the Vale of Leven, together with some new converts to Baptist principles, formed a Church in the village of Renton. This Church was for a time a real force in the village. Only one of the members is still alive—Rev. John Campbell, Dundee. Removals and deaths so reduced the numbers that the Church became defunct, and for a number of years there was no Baptist testimony in Dumbarton or in the Vale.

During the visit of Messrs Moody and Sankey to Dumbarton in 1874 the religious life of the community was stirred, and a great many for the first time were influenced towards spiritual things. Early in the following year the subject of believers' baptism was freely discussed by the young converts, with the result that thirteen of them were baptised in North Frederick St. Church, Glasgow. The father of one of these, Jas. Kerr, who belonged to the Baptist Church in Ireland, offered his kitchen in West Bridgend for meetings, and accordingly the little company gathered there three times a week for prayer and fellowship. Dennystown Hall, previously a school, was afterwards engaged when several who had belonged to the Church in Renton allied themselves with them. Application was made to the Baptist Home Mission of Scotland, and Rev. John Downie, of Forres, was transferred to Dumbarton, and on May 21st, 1876, began his ministry in Dennystown Hall. In October of the same year the Mission was formally constituted a regular Baptist Church, with about 30 members. Since its inception nine ministers have had the pastoral oversight, viz:—Revs. John Downie, R. C. Anderson, John McLean, Edward East, Peter McLeod, John Bennett, W. S. Edgar, Robt. Logan, and D. M. Bayne. During the ministry of Rev. John McLean a large hall was secured in Bridge Street, and later on, during the ministry of Rev. Peter McLeod, the present Church was built. One of the original members of the Church, Rev. Joseph Burns, has been in the Baptist ministry since 1891, and occupied the Presidential Chair of the Union in 1915-16.

Although the history of the Church at Helensburgh has not been continuous, it may yet be said that the Church was in existence as early as 1833, when Mr Robert Dickie, a retired clothier from Glasgow, took up residence in Helensburgh. Mr Dickie, who belonged to the Scotch Baptists, succeeded in gathering around him a number holding views similar to his own. A small Chapel was built by Mr Dickie beside his own villa, and there the Church met for worship. At a later date a Hall was built near the East Burn, which is only a few yards from the site of the present Church in East Kilmichael. During Mr Dickie's pastorate the Church seems to have been harmonious and prosperous, but towards the close of his life dissension began through the introduction of Plymouth Brethren ideas. Mr Dickie died in 1862, and was followed in the pastorate by Mr Hitchcock, who was employed in Helensburgh as a chemist. After holding office for a short time, he removed to Glasgow. The pastorate then devolved upon Mr Campbell, a printer. He acted as Pastor for a brief period, and after he demitted office the members continued to meet for worship. Their numbers, however, gradually diminished, and ultimately the little Church ceased to exist. During the period that followed a few staunch Baptists allied themselves with the Church at Dumbarton, eight miles distant, where they enjoyed the ministry of Rev. John Downie. In October, 1880, these few Baptists engaged the Masonic Hall, and at the same time secured the services of Mr Norman McLeod, a Glasgow divinity student. Under

his ministry the number increased from eleven to twenty, and were formed into a Church in May, 1881. Mr M'Leod continued until 1883, when he removed to St. Helen's, Lancashire, and ultimately left for Winnipeg, Canada. Rev. George Wilson was appointed Pastor in the same year. During his pastorate Mr Campbell, a member of the earlier Church, joined the membership, thus connecting the original Church with the existing one. Under Mr Wilson's ministry the cause continued to grow, and in 1884 44 members were on the roll. The Church at first met in a Hall rented for the purpose, but their growing numbers gave the members confidence to inaugurate a building fund, and in due course the present handsome building was erected, and was opened for public worship in 1886. The building, which seats 300, is of simple Gothic architecture. During Mr Wilson's ministry (1883-1900) the Baptist cause was firmly established in Helensburgh. Rev. A. Douglas Lewis succeeded (1900-05), and still further increased the membership. Rev. A. Cecil Dixon followed (1906-19). During part of that time he was absent on war service, and was latterly appointed Chaplain. The present minister is Rev. Fergus G. Little, M.A., whose ministry began in 1922. Helensburgh has a population of 9703, and is primarily residential, there being no public works in the neighbourhood. Many of the residents travel daily to Glasgow, Clydebank, and Dumbarton, where they are engaged in business. During the season the population is considerably augmented by summer visitors. Throughout its history the Church has owed much to the women members. In the early days it was largely due to the faith and perseverance of Mrs George Chapinan that the few Baptists in town decided to form themselves into a Church. At a later date Mrs Sale, well-known as the first Missionary to obtain access to the Zenanas of India, and residing with her daughter, Mrs Young, became a member. Her zeal and liberality greatly helped the members in many ways. One member of the Church is in the ministry.

The first Baptist Church in Dunoon was founded by Rev. Donald M'Arthur of Port Bannatyne about the year 1805. A minister was called, and guaranteed maintenance by the Church, but after a few years this early Church became defunct. The present Church had its beginning in 1862, through the efforts of the late Thos. Coats, Wm. Coats, Jas. Wilson, Wm. Quarrier, Finlay Bell, and others. They intended it to serve as a summer Baptist Church for the convenience of visitors from Glasgow, Paisley, and elsewhere, and a number of Baptists resident in Dunoon. The first meeting of the Trustees is dated 23rd December, 1862, and was held in the house of Wm. Quarrier, Glasgow. Mr Quarrier was Chairman; Mr Jas. Wilson was appointed Secretary of Trustees, and continued in office till 1879; Mr Wm. Coats was appointed Treasurer, and continued in office till his death in 1889. At next meeting, held at the house of Wm. Coats, Dunoon, on 9th May, 1863, it was reported that the Chapel would be ready for opening on the first Sabbath in June. The Chapel was opened accordingly by Dr. Jas. Paterson, of Hope Street Church, Glasgow, who preached at both services. The Ordinance of the Lord's Supper was observed at the close of the morning service.

previous to which it was intimated that the Communion would be open to all baptized believers, this being the decision of the Trustees. Brethren from Paisley, Glasgow, Edinburgh and elsewhere carried on the services during the first season from June till September. In 1867 the building was enlarged. In 1869 a request, signed by 19 Baptists residing in Dunoon and Sandbank, for the use of the Chapel during the winter months was agreed to by the Trustees. In 1883 the Trustees further agreed to the request of the resident brethren in Dunoon for the use of the Chapel in view of forming themselves into a Church, but reserving to themselves the appointment of the services of the pulpit for the months of July and August as hitherto. The first minute of the newly-formed Church shows that on 12th December, 1883, 17 Baptists met in Mr Ed. Stewart's shop in Argyll Street, and formed themselves into the Baptist Church of Dunoon. Services had been held from 1st October. It was resolved:—That the Church should consist only of immersed or baptized believers; that Christians should be welcomed to the Lord's Table; that unfermented wine only be used; that Jas. Ingles, Roderick McDougal, Neil M'Vicar shall be Deacons, and Mr Spence and Hugh M'Callum Treasurer and Secretary; that we do not see our way to call a Pastor till we meet the Trustees of the Chapel; that on the return of Mr Sowerby from Crieff he be asked to set the Church in order, and that Mr Ingles conduct the service on the coming Lord's Day. On 30th December, after an address by Mr Sowerby, the Church was formed and the right hand of fellowship mutually given. It was further resolved that a weekly Prayer Meeting be held on Wednesday evening, and that a Sabbath School and Bible Class be started. On 10th January, 1884, at a joint conference of representatives of the Trustees and of the newly-formed Church, a satisfactory arrangement was made for the use of the building. In February Mr Sowerby was inducted as Pastor by Rev. S. Crabb, Rothesay. He resigned in March, 1885, on account of ill-health. There is no record in the Church books of the call of Rev. Duncan Macgregor, but in the records of the Trustees it is referred to under the date "Glasgow, 17th February, 1886." From the time of Mr Macgregor's induction the work of the Church went forward. Crowded services were the order of the day, and for the first six months meetings were held every night. In 1893 Mr Macgregor began what many think his greatest work, the Dunoon College, his first pupil being Mr Peter Fleming, now of Dublin Street Church, Edinburgh. In 1896 a Building Committee was formed for the erection of a new Church on a site purchased at the corner of Victoria Road and Royal Crescent. This site was afterwards sold and the old site reverted to by arrangement with the Trustees at a meeting held in the office of Messrs Jas. Nimmo & Co., Glasgow, on 2nd November, 1898. The new Church was opened in 1903. Mr Macgregor resigned in 1909 after 24 years' faithful service, in order to devote his whole time to the College. In November of the same year Rev. R. F. Lindsay, M.A., succeeded, and continued for 11 years, when, in 1920, he left for Bloemfontein, South Africa. He was followed by Rev. H. A. Stirling for two years, and on his removal to the Harper Memorial Church, Glasgow, the present Pastor, Rev. J. E. Watson,

took charge. Miss Kirkland, who has been 37 years Missionary in China (B.M.S.), and her brother Robert, who has been 33 years on the Congo, are both natives of Dunoon. The population of the Burgh is 6,000, of the Parish 9,000. It is well nigh doubled by summer visitors.

This Church was founded in 1818, being a daughter of Port Bannatyne Baptist Church. The first Pastor was Mr **Millport.** William M'Kirdy. He was awakened under the first sermon that Donald M'Arthur preached in this island, and was baptized by him. Till 1834 Mr M'Kirdy acted as leader in the meeting-house in Cardiff Street, and in November of that year he was chosen as Pastor. His ordination took place on 26th November, 1834. Mr Alex. Hunter and Mr James M'Kirdy of Netherston were ordained Deacons at the same time. Mr M'Kirdy's ministry closed in 1854. The following were Pastors in succession:—Rev. William M'Kirdy (1856-60); Rev. Mr Thomson (1865-69); Rev. Mr Blackstock (1873-79); Rev. Jas. Paterson (1882-85); Rev. David Spence (1890-92); Rev. James Black (1895-97). From 1897 the pulpit has been supplied by students of the Baptist Theological College of Scotland. The present place of worship was erected in 1855, and was opened in July of that year. The site was granted by two members of the congregation. Millport is a small seaside resort on the Firth of Clyde with about 1500 inhabitants. There is no account of this Church in print. No new Churches have arisen from it. Unfortunately any records of this congregation's early history were lent for perusal and were not returned. Until the present Church was built baptisms took place in a part of the Mill Burn. Rev. William M'Kirdy was educated at Irvine Academy, and afterwards trained for the ministry at the Free Church College in Glasgow. He is spoken of by a few of the oldest inhabitants of Millport as a most saintly man and loved by all. He died in 1860, aged 27 years.

There were Baptists in Port Bannatyne at the beginning of the last century, ministered to by Donald MacArthur of **Rothsay.** Colintrava, one of the pioneers of the Baptist witness in the West of Scotland and founder of several Churches on the Firth of Clyde. By 1839, however, when Mrs Shirreff, widow of the Rev. William Shirreff—Parish minister of St. Ninian's, Stirling, and afterwards Pastor of the Baptist Church at Albion Street, Glasgow—retired to Rothsay, the Port Bannatyne Church was no longer in existence. The present building at Ardbeg, originally used as an Independent Chapel, was purchased by Mrs Shirreff and opened as a Baptist place of worship by the Rev. Dr. Innes of Edinburgh, on November 7th, 1847. On April 8th, 1855, the Church was formally constituted, and the Rev. Thomas Callender called to the pastorate. The first Deacon to be appointed was Colonel Scott, one of the original members of the Church. Two other office-bearers, Thomas Fyfe and John Duncan were appointed at an early date, both of whom fulfilled long periods of service. In membership also was James Sheridan

Knowles, friend of William Hazlitt and Charles Lamb, dramatist, actor, and finally preacher of the Gospel. On Mr Callendar's retirement, Rev. John Mansfield was called on September 1st, 1857. Three years later Mrs Shirreff died. A short biography, which bears the title "The Hidden Life" (Elliott, Edinburgh, 1865), composed chiefly of notes from her own diary, reveals a personality of singular strength and a heart that lived in the secret place of the Most High. Mrs Shirreff's interest in the Church was happily shared to the full by her daughter, Miss Mary Shirreff, who for many years continued to be one of the Church's most devoted and generous supporters. At her death in 1902 she bequeathed the house Rockvale, in which she and her mother had resided since 1839, to the Church as a Manse, along with her father's library. The Manse was afterwards sold and a more convenient dwelling acquired in its stead. A marble tablet was placed in the vestibule of the Church to the memory of Mrs and Miss Shirreff. Mr Mansfield's ministry came to an end in July, 1865. His son-in-law, Captain James Low, O.B.E., was a member of the Church at the time of his death in 1923. The services during December, 1865, were conducted by the Rev. Alexander MacDougall, who the following month was called to the pastorate. Mr MacDougall's expert knowledge of Gaelic, however, marked him out for service in another sphere, and in September, 1869, he entered upon his life's work in the Highlands and Islands. The Rev. Samuel Crabb, who succeeded Mr MacDougall, was inducted to the pastorate on September 12th, 1869. Personality, character and preaching power speedily won for him an honoured place in the community, and under his care the membership of the Church in 1890 reached the total of 99. To meet the growing needs of the work considerable structural alterations became necessary, involving the addition of a gallery and the building of a new frontage. The work was completed at a cost of £1100, and the Church reopened in July, 1884. An illuminated scroll, in the vestibule of the Church, commemorates the names of 15 members and adherents who served in the Great War, of whom one made the supreme sacrifice. Mr Crabb preached for the last time on January 26th, 1919, and eight months later passed to his rest and reward. He was succeeded on November 7th, 1920, by the Rev. J. C. Rendall, M.A., whose pastorate was marked by a further addition to the premises at a cost of £1500. Under the wise management of the present Treasurer, Mr Charles Muir, J.P., to whose vision and foresight this achievement is largely due, ground adjoining the Church was acquired, and the building of a hall, with class rooms and a new vestry to replace the old one which had to be demolished, was begun in 1923. The new premises were formally opened on November 13th, 1924. Mr Rendall, having been called to the collegiate charge of the Church at Hillhead, Glasgow, brought his ministry at Ardbeg to a close on August 17th, 1924, and was succeeded by the Rev. T. S. Metrustry, formerly of Harcourt Street, Dublin, who was inducted to the pastorate on October 12th of the same year. The Church is represented on the staff of the Baptist Missionary Society by Mrs Donald Smith of China, whose father, Mr James Thomson, served for some

time on the Diaconate, and who, with her husband, since 1911 has held one of the loneliest outposts of the Empire.

RENFREWSHIRE, AYRSHIRE AND DUMFRIES.

Gourock Church owes its origin to several Christian women resident in the town. Two of them were members of Orangefield

Gourock. Church, Greenock, but because of the distance, some three miles, thought of having a Baptist Church in their

own town. After due consideration it was decided to approach Rev. Duncan Macgregor, Dunoon, head of a small Training College there, with the view of conducting a service under Baptist auspices in the Gauble Institute, Gourock. Mr Macgregor agreed, and a weekly Lord's Day service was forthwith inaugurated, conducted by students from Dunoon College. These services led to the formation of a Church on Monday, 21st October, 1895. A student of the College, Mr L. M. Macphail, agreed to become Pastor pro tem. The membership, consisting of 6 women, soon increased to 17 women and 3 men. The meetings were afterwards held in the Masonic Hall, John Street, and one of the Dunoon College students, Mr W. J. Evans, who had conducted the services for some time, accepted the pastorate, and was inducted on the 25th June, 1897. The Church prospered under the young Welsh Pastor. In the spring of 1898 a site for a new Hall was purchased for £390 and estimates accepted. On Saturday, December 24th, 1898, the Hall was opened by Rev. P. J. Rollo, President of the Baptist Union. The Hall accommodates about 250 and cost about £850. Mr Evans continued his ministry till May, 1908. The Church at that time consisted of 40 members. The Rev. Geo. M. McElwee, M.A., B.Sc., was called to succeed Mr Evans, and commenced his ministry in the winter of 1908. The attendance at the services under his scholarly preaching increased, and the finances improved. There were several additions to the membership during the three years of his pastorate. His resignation was deeply regretted. The Church then called a student of Dunoon College, Mr M. H. Grant, to the pastorate. He remained till March, 1915. Rev. W. Ruthven followed with a very brief ministry. He accepted a call from Pathhead Church a few weeks after his induction. The Church's next Pastor was the Rev. W. H. Millard from Clydebank, commencing October, 1916, to June, 1919, when he removed to Wick Church, which had been his first charge. Rev. John McLean, Ex-President of the Baptist Union, followed Mr Millard. He came from Victoria Place Church, Glasgow, hoping to find relief in a smaller charge. He was only permitted, however, to exercise his office for about two years. His health gave way, and he resigned in October, 1921. He was held in high respect by all sections of the community. After nearly a year's vacancy, the Rev. Alex. Paterson, M.A., Ex-President of the Baptist Union, accepted the pastorate. He had been minister of Falkirk Church for 33 years. His induction took place in September, 1922, and he still pursues a successful ministry. The membership now stands at 130. The Church accommodation had hitherto proved sufficient, but on several occasions it was overcrowded. As there was sufficient space

of unoccupied ground in front on which to erect a Church, Mr Paterson proposed that a new Church be built. The proposal was adopted by the Church and arrangements made accordingly. Much encouragement was given by the helpful donations of a friend of the congregation, and this, with promises from the members and subscriptions from outside friends, enabled the Church to proceed with the building, which cost about £3,750. The inauguration services were held on Saturday and Sunday, 2nd and 3rd August, 1924. In the new building there is accommodation for 300 worshippers, minister's vestry, ladies' room, and Deacons' room. The whole premises are lit with electric light. Some 78 persons have been received into fellowship during Mr Paterson's pastorate of fully two years. Besides Minister's Bible Class, Sabbath School and Band of Hope, there are Junior and Senior C.E. Societies, also a Saturday Evening Gospel Tea Meeting. The women of the Church have done much by their Sewing Circle to help forward the Building Fund. The Gourrock Church owes its origin to the faith and zeal of a few devoted women, chief of whom was Mrs Veitch, Temperance Hotel keeper, who died some 17 years ago. She gave the first £100 for the building of the Hall, and secured subscriptions from many friends. Her name is still fragrant in the Church. In 1907 the population of Gourrock was 5261, but in the Census of 1921 it had risen to 10,128, owing to a large influx of Torpedo Factory workers. These, however, have now largely disappeared.

There used to be two Baptist Churches in Greenock, but the one which worshipped in the building at the corner of **George Square,** Ardeowan Street and Nelson Street became extinct in **Greenock.** 1865. Many of its members often regretted the extinction of their Church, and some of them eventually took steps for the formation of what is now George Square Church, and which was intended to represent the more liberal section of Baptists in the community, than was done by the aforesaid Nelson Street Church. On 7th December, 1884, a few friends met in St. George's Hall, George Square, and after earnest prayer formed themselves into a Baptist Church. They immediately called a Pastor, and services were regularly conducted. During the first two years such progress was made that the members felt called to erect a permanent place of worship. The present site was secured for £1,600, and the new Church was built at a cost of £2,500, and opened on 14th October, 1888. A notable event in its history took place in 1891, when by a special effort of the members and friends the total debt of £1,300 was wiped out. The following is a list of ministers:—Rev. R. Bennie, M.A. (1884-89); Rev. G. M. Macdonald, M.A., B.Sc. (1890-94); Rev. W. Huxey Griffith, A.T.S. (1894-98); Rev. M. Millar, M.A. (1898-1906); Rev. A. T. Richardson (1906-14); Rev. H. R. Mackenzie (1914-19); Rev. A. Duffy (1920-23); Rev. T. W. Lister (1924), temporary; Rev. A. Douglas Webber (1925), the present minister. The most outstanding pastorate was that of Rev. A. T. Richardson. When Mr Richardson came to Greenock, the tide of Church life was at its lowest ebb, but

when he left, after seven years ministry, the membership had been trebled, a pipe organ installed, the buildings renovated, and the Church free of debt. The present pastorate, begun little more than a year ago, augurs well. The Church has still in its membership Mrs Leisk, who, with her husband, was one of the original founders. The policy of the Church at George Square has always been one of aggressive evangelism. On several occasions outstanding Baptists have conducted Special Missions in the Church, and these have always made a strong appeal to the general public. Four former members of the Church are now in the Baptist ministry. The founders of the Church were Mr and Mrs Adam Leisk, Mr Wm. Gow, junr., Mr and Mrs Wm. Crawford, Rev. Oliver Flett, D.D., and Rev. Jervis Coats, D.D. Greenock always has been, and still is, famous for sugar and ships. The population approximates 83,000, but owing to the nature of the staple industries the unemployed roll at present numbers 8,000.

In the year 1806 seven persons met to form the first Baptist Church in Greenock. Four of them had been baptized at Orangefield, by Mr Donald M'Arthur, a fisherman who laboured as an evangelist in Bute, Cumbrae, and the neighbourhood. Maintaining a close connection with the Church at Kilwinning (afterwards at Irvine), the young Church had the benefit of the services of the Rev. George Barclay, minister there, while Rev. Chris. Anderson, Edinburgh; Rev. Alex. M'Leod, Glasgow; and Rev. Dugald Sinclair, Lochgilphead, gave much encouragement and help by correspondence and visits. The numbers grew steadily, and in 1819 the Church felt justified in appointing a Pastor, when an invitation was extended to Rev. John Edwards, once Congregational Minister at Falkirk, who had adopted Baptist views. Under his ministry the Church grew, until it was necessary that a building should take the place of the succession of rooms, halls and schools that had served for meeting-places. In 1821 the Church building in Westburn Street was opened for public worship, and under a succession of Pastors the Church progressed until, in 1878, it was again necessary to find larger accommodation, and the present fine Church building at Orangefield was erected. During this long period of the Church's history its members have played an important part in the life and service of the town, in civic, philanthropic and religious work. Extension work has been carried on as the population of the district increased, the Churches at George Square, Port Glasgow, and Gourock coming into being. Several members have gone forth into the ministry of the Gospel both at home and abroad. The record of the ministry of the Church is as follows:—Rev. John Edwards (1819-26); Rev. Iachlan M'Intosh (1829-32); Rev. D. M. N. Thomson (1832-37); Rev. Jas. M'Farlane (1857-58); Rev. Thos. Vasey (1861-64); Rev. Eben. M'Lean (1866-79); Rev. Jas. Dunn (1880-83); Rev. R. M'Nair, M.D. (1883-87); Rev. Alex. Corbet (1887-96); Rev. B. J. Cole (1897-1913); Rev. Wm. Gibson (1914-15); Rev. H. S. Curr, M.A., B.D., B.Litt. (1916-19); Rev. P. B. Watson Cowie, M.A. (1920).

The present Church was started in Johnstone in 1900 by the Rev. D. M'Kenzie. Prior to this a Baptist Church had **Johnstone.** been conducted by Mr Skene Smith, a gentleman of literary distinction, one of the foremost Hebrew and Greek scholars of his time. He was foreign correspondent of Messrs Finlayson, Bousfield & Co., linen thread manufacturers. He was master of seven languages, including the aforementioned two and Latin. He varied his classical, scientific, theological, and poetic studies by writing volumes of calculations for bankers, stockbrokers, actuaries, etc., some of which ran into several editions. His poetic efforts are represented in a volume entitled "Holiday Recreations," which was published in 1888, and received favourable notice. Advancing years compelled Mr Smith to give up the work of the Church, and most of the members joined the other Churches in town. The Rev. D. M'Kenzie gathered a small congregation together, and for a short time they worshipped in the Liberal Club Hall. In 1902 an iron building was erected in Canal Street. Unfortunate differences of opinion between Pastor and people scattered the congregation, until only three members were left. One of these, knowing that the present Secretary, Mr Matthew Miller, was a Baptist, appealed to him for help, and he undertook the services. On the first Sunday morning there were 5 present, and in the evening 11. With the assistance of other lay preachers, he carried on the work for two years, the meetings varying in size from 40 to 50. The Baptist Union was then approached, and a regular supply of students sent for one year. The work, however, lacked system, and an appeal was made to the Baptist Pioneer Mission, which sent Pastor John Damant. On his taking charge the work was reorganised, and a fresh arrangement was made for payment of the debt on the building. In the first year 80 were baptized, 40 of whom were added to the Church. Progress and prosperity seemed in view when a time of trade depression arrived, and many of the members left the district, some to America and other Colonies, and several to some of our larger cities. About this time the Church was received into the Union. With the able assistance of his wife, Pastor Damant continued his very useful work in the community, till in 1915 he removed to Bileston, Suffolk. During the war most of the young men were called up for military service, so that the Church was not in a position to call a Pastor. During this period, with the assistance of lay preachers sent by the late Rev. John McLean, the office-bearers carried on the work. In October, 1918, Rev. W. G. Thomson took the oversight of the work as a part-time Pastor, but removed to Pittenweem in 1920. Mr J. C. Millar succeeded him as part-time Pastor, but on account of health continued only for a year. In 1923, in conjunction with the Baptist College, Mr R. G. Black, M.A., came as Student-Pastor, and in 1924 Mr W. Whyte followed. The cause at present is in a more hopeful condition, and a fund for a new building greatly needed has been started.





ORANGEFIELD
GREENOCK



GEORGE'S CHURCH
PAISLEY



THOMAS COATES MEMORIAL



1915



GEORGE'S SQUARE GREENOCK



PAISLEY VICTORIA PLACE

The Church was formed in 1795 by some seven or eight Baptists meeting in each other's houses. They afterwards had a meeting place in Abbey Close. In 1798, finding their meeting place too small, they purchased ground in Storie Street, where Storie Street Baptist Church was erected in the same year. Till 1851 the Church was conducted on strictly Scotch Baptist lines, having several Pastors or elders set apart to conduct the services. In that year the late Rev. David Wallace was appointed to assist, and continued as co-Pastor until his death in 1860. It is recorded that the Church grew and prospered under his ministry. The late Rev. Oliver Flett, D.D., was ordained Pastor in succession to Mr Wallace in 1860, and continued to hold the office till his death in 1894. During his pastorate of 34 years the Church made quiet and steady progress. Rev. Walter A. Mursell succeeded Dr. Flett in 1898, and continued till the close of 1920, when he resigned on his appointment to a Lectureship in Aberdeen University. During his ministry the Church continued prosperous. The present Pastor, Rev. W. Vaughan King, B.A. (London), succeeded Mr Mursell in 1922. The following outstanding personalities were in connection with the Church:—The late Mr Thos. Coats, and his son, the late Sir Thomas Glen-Coats, C.B., Bart., M.P. for West Renfrewshire from 1906 till 1910; the late Sir John M. McCallum, M.P. for the Burgh of Paisley from 1906 till 1920; the late Mr George H. Coats. During the time Storie Street Church was occupied it was altered and enlarged in 1840 and again in 1866, at which date the late Mr Thomas Coats presented the Church with a pipe organ. In 1894 the congregation removed to the present building, erected through the munificent generosity of the family of the late Mr Thomas Coats to his memory. In order to facilitate the work of the Sunday School and the other auxiliaries of the Church, a suite of Halls designed specially for Sunday School work was erected in 1911, and these have proved an effective means of developing the agencies of the Church. The work undertaken by the Church, besides public worship, includes Sunday School, Bible Class (Pastor's), Ladies' Work Party, Sabbath Morning Association, Boy Scouts and Cubs, Girl Guides and Brownies, Penny Savings Bank, Literary Society, and a Social Club, divided into the following sections—Natural history and photographic, musical, athletic, and instrumental. The present population is about 85,000. The town was originally associated with the weaving industry (the home of the manufacture of the Paisley Shawl) which has now given place to the manufacture of thread, also engineering, shipbuilding, etc. In 1842 a number of members left and formed the George Street Church. Again in February, 1866, another offshoot took place, when 72 members withdrew from the fellowship and formed the Church now known as Victoria Place Church. Several members have gone into the ministry.

The George Street Church was formed in 1842 as the result of a division in the Storie Street Church on grounds of doctrine. Their first meeting place was in Hutcheson's School, Oakshaw Street, when they ordained

George Street.

William Shanks and John Taylor to continue in office as elders. Some time after this the Church removed to the old Methodist Chapel, George Street, where they remained until the present building was erected in 1861. In 1846 David Balnave and Thomas Watson Macalpine were ordained as elders, the latter serving the Church as Pastor (unpaid) for 31 years. Mr Macalpine was a grandson on his mother's side of Mr Thos. Watson, the first elder of the Church. Associated with Mr Macalpine for some time as co-Pastor was Mr Alexander Skene Smith. He was ordained in 1856. The present building was opened on Sunday, 12th May 1861, having cost £1635. Since the demolition of the old Church in Storie Street, this building is the oldest Baptist building in Paisley: In 1876, owing to Mr Macalpine's health, it was felt desirable to find a co-Pastor to assist him. A call was accordingly given to Mr J. C. Thomson, of the Pastor's College, London, and he was inducted on Sunday, 11th March, 1877. Three days after this, Mr Macalpine died suddenly. Mr Thomson continued as Pastor until 8th October, 1880, when he was succeeded by Rev. Richard Steel, of Forfar, the membership at this time being about 162. Mr Steel resigned on December, 1882, and was succeeded by Mr G. W. Landels from July, 1883 to June 1885. A number of members withdrew on his resignation, and the membership was reduced to 44. Students from the college supplied for a time, till Rev. Joseph Farquhar was inducted in September, 1886. In 1895 the centenary of the Church was celebrated, and a bond of £550 on the building was cleared. During Mr Farquhar's pastorate the membership rose to 86. He was followed in 1896 by the Rev. William Crozier, who continued until 1909. By 1908 the membership was 138. On being called to Dumfries, he was followed by the Rev. Thomas Jones, from Old Cumnock, who was inducted in February, 1910. In 1911 the Church was renovated and new Halls built at a cost of £1000. A pipe organ was introduced, the gift of the late Sir Thomas Glen-Coats. In 1914 Mr Jones left to serve with the colours as a Chaplain, and in due time was promoted to the rank of Major, serving in the Dardanelles, Egypt, and France. He returned at the conclusion of the war, and remained until May, 1921, the membership at this time being 109. The present Pastor, Rev. John Campbell, of Whiteinch, was inducted in May, 1922. Since then the Church has been steadily progressing. In 1923 the free-will offering scheme was adopted, and has been found a great improvement. The membership at present is 142. The Sunday School and Bible Class are doing well, and the Church is looking forward to more prosperous times.

Sir George Watson Macalpine, President of the Baptist Union of Great Britain and Ireland in 1910, was a son of Mr Thomas Watson Macalpine, the Pastor of the Church from 1846 to 1877. He was brought up in the Church, was baptised in 1872, leaving for Accrington in 1878. Rev. C. S. Macalpine, M.A., B.D., another son of Mr T. W. Macalpine, was also brought up in the Church, and became Pastor of Long Wynd Church, Dundee. He died at Manchester in 1908.

In the year 1866 there was a serious secession from the Storie Street Church, and the dissentients resolved to form another congregation. No doubt the effects of the great revival of 1859 were still being felt, and C. H. Spurgeon was at the zenith of his popularity. To him the little company of 82 members applied for a Pastor, with the result that Mr John Crouch, who had been a student in the Pastors' College for two years, was sent in February, 1866, and in a few weeks he was cordially invited to be their minister. The new congregation first worshipped in a hall in Barr Street (which afterwards became their Mission Hall) and subsequently in the Grammar School. This meeting-place also soon became too small, and on 25th April, 1867, the memorial stone of the present Church in Lady Lane was laid, and the building was opened for worship on the 12th December of that year. Of the men who founded the Church possibly the most outstanding were the original Deacons—Baillie Coats, a nephew of the founder of the great thread firm; his two sons, William and Allan, the former being the first leader of praise, and the latter carrying on for many years a very flourishing Bible Class for young women; Mr Joseph Ballantyne; Mr Alexander Speirs; and Mr A. D. Gibb, who was a great force in the Barr Street Mission. For many years a popular institution was the homely "love feast," which was held in the interval between the forenoon and afternoon services, and which did much to foster in the members a kindly interest in one another. The Mission Hall in Barr Street was acquired by the Church in 1874, and during Mr Crouch's pastorate much good work was done through the Children's Church, the Sabbath School, the evangelistic meetings, and the ministrations of the Biblewoman. Mr Crouch's ministry was so successful that in 1891—the year of his Jubilee—it was decided to erect a gallery with 100 sittings, thus bringing the seating accommodation of the Church up to 600. In 1896 Mr Crouch resigned owing to impaired health and was succeeded by Rev. R. E. Glendening, who had been Pastor of the Church in Elgin since 1884, and had, like Mr Crouch, received his theological training in Spurgeon's College. Under Mr Glendening, the evangelical traditions of the Church were fully maintained, the membership was largely increased, and in 1900 the Barr Street Mission Hall was abandoned for more handsome and commodious premises in Canal Street, where many kinds of religious and social activities are vigorously prosecuted. Many improvements were made to the Church during Mr Glendening's ministry. The fine organ, for which the Church was largely indebted to the generosity of the late Sir Thomas Glen-Coats, Bart., was installed in 1914, and electric light was introduced in the spring of 1923. In August of that year Mr Glendening was suddenly prostrated by a serious illness, which ended fatally on Thursday, 1st November. In May, 1924, the Rev. John T. Stark, M.A., of Pathhead Church, Kirkcaldy, was inducted to the pastorate. Mr Stark was a combatant in the Great War, was severely wounded at Arras, and bears in his body the marks of that dreadful conflict. Paisley, as everybody knows, is the centre of the world's cotton thread manufacture, and it has also a great reputation for its cornflour, jam and marmalade. Other industries carried on are starch and chemical manufactures, engineering,

and power-loom weaving—the hand-loom weaving for which the town was once famous being now almost extinct. During the past fifty years the population has increased from 48,000 to 85,000, but there has been little or no Church extension among the Baptists for the past half-century, Victoria Place being the youngest of the three Churches. The Church has sent forth several men who have been useful in the ministry, and has always been deeply interested in Home and Foreign Mission work. One of the most beneficent features of its work has been the visitation of the district by the Biblewomen who have at different periods been in the service of the Church—Miss Elizabeth Taylor, Mrs Towart, and the present holder of the office, Mrs Gray. For many years the Church has supported a native preacher in India, and old members tell how a poor weaver, Mr George Arneil, used to subscribe £10 a year for this purpose. As evidence of the quality of the leaders of the Church, it may be stated that the two former Pastors and a former Deacon have occupied the Presidential chair of the Baptist Union of Scotland:—Rev. John Crouch (1890-01); Rev. R. E. Glendenning (1918-19); Mr Allan Coats (1893-94). Mr Crouch died at Bridge of Weir in 1925.

It appears that in pre-Church days a meeting for fellowship and Bible study was held in connection with the Shore
Port-Glasgow. Mission, and thereby a number were led to Baptist views. These were baptized in Orangefield Church, Greenock, and became members there during the pastorate of Rev. A. Corbett. They walked to Greenock for forenoon and afternoon services, and were at Shore Street Mission in the evening. In time, desire for a Church nearer home led to a meeting being called to consider its formation. This was held in Duncan's Restaurant in Prince's Street, which stood on the site now occupied by Hamilton U.F. Church buildings. The first meeting-place was the Oddfellows' Hall in Gillespie's Lane. It is a small upstairs room in a narrow lane running off Princes' Street, where a Bible Class is still conducted by a former Secretary of the Baptist Church. The first Church was formed in 1894, but was afterwards dissolved. It was re-formed in 1904. The ministers in succession were:—Revs. Wm. Fotheringham (1897-1901); Jas. M'Kay (1902-03); Alex. Bremner (1908-23); W. W. Robertson, the present Pastor (1924). The West U.F. Church in Chapelon Street was purchased some time prior to Rev. A. Bremner's settlement, and is still the place of meeting. The population of Port-Glasgow is about 21,000. The industries are shipbuilding and rope-works. Mr Herbert Dickson, son of the leader of the Shore Street Mission, and a member of this Church, joined the Qua Iboe Mission, West Africa, on 19th July, 1922.

The Church in Renfrew began in the year 1896 in a kitchen meeting conducted by the Rev. Joseph Burns, then Pastor of
Renfrew. Clydebank Church. To this meeting the Baptists resident in the Royal Burgh foregathered, and heartily supported the cause. The need for more suitable accommodation soon became evident, and ultimately through the influence of one or two

interested friends a small hall was secured. Here the Renfrew Baptist Mission, under the supervision of the Pastor of the Clydebank Church, was inaugurated. For some time the brethren continued to attend the Clydebank Church on Sunday forenoons, and in the evenings met in their own place in Renfrew. A Sunday School, Band of Hope, and mid-week meeting were soon in operation. By and by the brethren decided to meet for fellowship and breaking of bread on Sunday mornings, and were duly formed into a Church in December, 1898. The following were the first office-bearers:—James Twiggins, secretary; Samuel M'Conachie, treasurer; James Campbell, William Peacock, Thomas Dunsmore, Peter M'Gregor, and David Mackay, late Pastor of Uddington Church, deacons—Mr Mackay being responsible for the service at that time. In 1900 the Church had as its first Pastor Rev. John M'Callum of Dunrossness, Shetland. Under his ministry the work continued to prosper until 1903, when, owing to a doctrinal dispute, the Church was divided. A section broke away and formed what was known as the "Ebenezer" Baptist Church. Mr M'Callum continued his ministry, and during his pastorate the present Church building was opened on Saturday, December 1st, 1906, Rev. Walter Mursell, of Coats Memorial Church, Paisley, officiating. In January, 1908, negotiations for reunion were promoted by Rev. Alex. Clark, and, due largely to his wise guidance, on Sunday, January 5th, the reunion of the two Churches took place. Mr M'Callum continued to minister to the now united Church until 1911, when he resigned. The Rev. J. C. Rendall, M.A., came as Student-Pastor until February, 1913, and was succeeded by Rev. W. D. M'Gregor, M.A., who maintained the work with marked progress until 1918, when he was called to Kilmarnock. Next in succession was Rev. Thos. Brown, Bo'ness, but owing to continued ill-health he was compelled to resign after 18 months' service. The Rev. J. D. Gebbie served the Church as Student-Pastor from January, 1921, to December, 1923, when he accepted a call to Londonderry. In May, 1924, the Rev. David Hoyle of Tillicoultry was called to the pastorate and still continues. The Church which had such humble beginnings has now become self-supporting. A Manse was recently purchased, and an effort is being made to raise £600 to defray the cost. Situated as the Church is in the midst of a rapidly growing district on the banks of the Clyde, there is every reason to believe that a strong self-supporting cause should result from the untiring labours of those who, through good report and ill, are seeking to establish a witness to their faith in our Lord Jesus Christ.

There were Baptist soldiers in the garrison planted by Cromwell at Ayr during the Commonwealth, but their influence

Ayr.

on the religious life of the town was evidently not very deep or lasting. There is no trace of any Baptist Church in Ayr until the year 1837, when the Rev. James Blair of Saltcoats was sent to labour there by the Home Mission, as they considered Ayr a better centre for itinerary work. The Church was formed in 1837 with ten members, Mr Blair being chosen as first Pastor. The meeting-place was the Black Bull Inn, and the candidates were

baptized in the River Ayr. In two years' time the membership rose to fifty. Mr Blair left for Dunfermline in 1840, and was succeeded by Rev. Alex. Smith of Falkirk, who was recalled to his former sphere in twelve months' time. The Rev. John Morrison of Campbeltown was called in 1841, and ministered for several years. Through removals and consequent lack of funds, the cause ceased about 1850. There is an interval of 35 years between this Church and its successor, yet one member, William Downs, lived to be a member of the second Church. The present Church was formed by Rev. W. Donald, Kilmarnock, who had baptized 18 of their number, in 1886 with 20 members. Three Elders were chosen, Messrs Thos. Young, Alex. Smith, and William Bremner. The meetings were held in the Free Gardeners' Hall. Later on the Church received into membership Rev. H. Marcus, Westray, his three daughters, and his son-in-law, Mr David Hourston. The first Pastor was Mr John Horne of the Pastors' College, who was settled in September of that year. There were 27 members, and the meeting-place was changed to the old Liberal Hall, 1 Sandgate. In 1887 the meeting-place was again changed to the Theatre, then called the Queen's Rooms, which was purchased a few months later for £1350. It was a bold venture for so young a Church, but at the Pastor's second anniversary the members numbered 145. During this year Mr Young withdrew to form a Mission, which afterwards developed into the New Preswick Church. During the 5½ years of Mr Horne's ministry the Church continued to prosper. Both by voice and pen he kept the work of the Church before the public in town and country. He was also a vigorous advocate of temperance, nearly all the members being abstainers. In 1892 he left for Springburn, where he was invited by the Baptist Union to initiate a new cause. His successor was Rev. H. D. Brown of Ledbury, who came in December following. His ministry, which continued for twelve years, proved unfortunate. Relations between Pastor and people became strained, defections from the membership were frequent and additions rare, till in 1902 the number was reduced to 41. Two years later an appeal was made to the Baptist Union to deal with the whole situation, in the hope that the Pastor might receive a retiring allowance. This was arranged, and in order to secure the property to the Union and make a new start the Church was dissolved. He was succeeded by Rev. Edward Last of Battersea Park, London, who had previously held pastorates in Kelso, Dunbarton, and Glasgow. Under him the Church, of 52 members, was re-formed in March, 1907, and a constitution adopted. Progress continued to be made during his ministry, and when in 1909 he left for Hamilton there were 87 members. In September of the same year Rev. W. C. Charteris of Westray became Pastor. During the next few years there was steady though not rapid progress, and the debt of £400 was considerably reduced. When the war broke out Mr Charteris, who had served as Scripture reader during the South African War, was appointed Chaplain, and for nearly the whole period of the war was with the British troops in France. He rose to the courtesy rank of Lt.-Colonel, and was awarded the Military Cross and the Order of the British Empire. Meanwhile the work of the Church was maintained under a severe handicap owing to the absence of the Pastor,

except for a few brief visits, and to the fact that many of the men were also on military service. The Church "Roll of Honour" has the names of 45 members and adherents who served in the military or naval forces, 12 of whom died or were killed on active service. These war years severely tested the loyalty of the Church, but the ordeal passed and Mr Charteris returned. During the next three years the debt on the building was finally cleared, and the Church became self-supporting. In 1920, when Mr Charteris removed to Stirling, there were 111 members. The vacancy caused by his removal was prolonged by the necessity of finding a Manse, houses being scarce. The difficulty was eventually overcome by the purchase of the house in Midton Road, for £950, and Rev. P. N. Buchan of Anstruther became Pastor in December, 1922, removing to Aberdeen in 1926. Mr Buchan had been a student of Regent's Park College, and was Pastor of Anstruther Church for 20 years. The present membership is 124. The various organisations of the Church are all in healthy operation, and although all its problems are not solved, the Church believes that its best days are yet to come.

This cause was started first as a Mission, in April, 1920. A Committee from the Churches of Ayrshire met in Mr D. **Girvan.** Stewart's home on March 14th, 1920, when it was decided to form a Church (not a Mission), with seven members. The Town Hall was engaged. After six months the meetings were held in the old Union Hall, till 1922, when the present building was occupied. The Baptist Union offered the iron building used by the Jedburgh Church, which was extinct, provided the Church bear all expenses of removal and re-erection. The cost was £700, and this was cleared in two years. The present membership is 50 and many waiting baptism—all in five years. The Church hopes to appoint a Pastor in due course. There is a Sabbath School with 100 children, and a Bible Class of 20 scholars. Also a Women's Auxiliary with 60 in attendance. *See also "Maybole."*

The first beginnings of the Church at Irvine are associated with the name of George Barclay, a native of Kilwinning, **Irvine.** three miles distant. He was converted in early life, and set his heart on being a preacher of the Gospel. Mr Robert Haldane had started a Theological Class at Dundee under the guidance of Rev. William Innes, afterwards Dr. Innes of Edinburgh. Mr Barclay joined that class as a student. On completing his course he returned to Kilwinning, and began what proved to be a life-long ministry. The Church was formed there on 12th December, 1803, with 12 members, and in true Apostolic fashion worshipped in an upper room for 18 years. By that time many of the members lived in Irvine, and the Church removed there in 1822 and began worshipping in the "Albert Rooms," West Road. Mr Barclay's ministry was not confined to the locality. With Mr Christopher Anderson of Edinburgh he evangelised in Galloway, Perthshire and Ireland. He ministered to the congregation for 36 years, adding 200 members in that time. He died on 20th July, 1838. His youngest son, William Carey Barclay, joined the staff at Serampore as printer, but engaged in translating

and preaching as well. Rev. John Leechman, LL.D., Tutor at Serampore College, followed Mr Barclay as Pastor, and ministered with marked success for ten years, when he went to London as Pastor of Hammer-smith Church in 1848. After that the Church dwindled to a mere remnant. In 1856 they lost the handsome new Church building erected in 1840. The building was sold for £180 to meet a bond of £400. After worshipping in the house of one of the Deacons, Mr John Yuille, for 14 years, Mr A. G. Short, Master of College, came, and in February, 1862, the Church made a new beginning. Six years later a commodious Chapel was erected in Bank Street, and the cause again prospered. Afterwards, however, difficulties financial and otherwise, arose, and in 1900 the Church was again dissolved. In October, 1901, it was reconstituted. After an active and effective witness under various Pastors, the Church to-day is throbbing with new life. The following is the succession of ministers, with dates of ministries—Rev. George Barclay (1833-38); Dr. John Leechman (1838-48); Church without a Pastor (1856-72); Rev. A. G. Short (1872-75); Rev. James Blaikie (1876-81); Rev. Robert Thomson (1882-84); Rev. Wm. Stevenson (1885-87); Rev. John Calvert Hewson (1888-89); Rev. John Luer (1890-92); Rev. Peter Fleming, Student Pastor (1900-01); Rev. Archd. Kerr (1904-06); Rev. T. S. Mcnulty (1904-08); Rev. Hugh Henderson (1899-1907); Mr William Burnside, Evangelist (1907-09); Rev. Walter Millars, M.A. (1908-09); Pastor John Clunie (1910-11); Rev. A. B. Jack (1912-15); Rev. John Murphy (1915-19); Rev. A. D. Gammage (1920-26). Among the honoured names on the Church's record is George Barclay Leechman, Dr. Leechman's younger son, who gave the "Leechman" Hall to Serampore College, and was M.K. of a Canadian son to trade, who latterly was Prime Minister of Canada. Of three sons in the family of McMillan, one, Michael, became Pastor of the Church at Sterling. The other two founded the well-known publishing firm of McMillan & Co., of London and Canada. Another young man, John Gilmore, became the first Pastor of Green Tents Church, Aberdeen, in 1822, till 1830, when he left for Canada. The two daughters of Mr Barclay, Janet and Margaret, 80 years and Janet 77, after Leechman was also a daughter. The names of Beith Wain and Beith Wain, together with John Yuille, William Cuth and Captain Michael Breakenridge and Mrs. Breakenridge, are all honourably connected with the Church's history. In later days Rev. Hugh Henderson and Pastor John Clunie did much to reorganise and strengthen the Church. Rev. Charles Yuille was brought up in the Irvine Church, and as all the difficult and trying times during the years he has been a constant friend and wise counsellor. The Church under the recent ministry of Sir Gammage has made considerable progress. The chief feature of the work is the large number of young people who are being reached, and who are being fitted for future usefulness. Irvine has a population of 12,000. The chief industries are: Chemical works, engineering, shipbuilding and glass manufacture, and also several large hosiery factories, which employ constantly hundreds of girls. Mining, too, is carried on in the district, and a large number of miners have their homes in town.



St. John's Church



High School



City Hall



Post Office



Fire Station



Warehouse



MINCH



MINOCK



KILMARNOCK



FAY BOLF

Like other towns in Ayrshire, Kilmarnock had a Baptist Church in the early years of last century. When it commenced **Kilmarnock.** we cannot say, but it contributed to the funds of the Home Mission in the thirties and was represented on the Home Mission Committee. The Rev. James Blair during his pastorate at Ayr (1837 to 1840) visited the Kilmarnock Church several times. It ceased about 1845. The present Church is a result of the revival movement of the early sixties of last century, for a number of young Christians were brought into friendly relations, and united for the mutual study of the Bible. Becoming convinced of the Scriptural authority for believers' baptism, on application to the Rev. James Paterson, D.D., they were baptized by him on New Year's Eve, 1864. Other friends following, 17 baptized believers, with their families, formed themselves into a Baptist Meeting on 23rd April, 1865. Later that year, through the co-operation of friends in Glasgow, Mr E. J. Stobo came to the town to take—what was intended to be a temporary—oversight of the cause; but his work was so much blessed and the numbers having increased to 30, the friends resolved to form themselves into a Baptist Church, with Mr Stobo as the first Pastor. This was done on 18th January, 1866, when Mr Stobo was also ordained to the Christian ministry. The cause owed much to Dr. Paterson—both before and after the formation of the Church. The foundation stone of the building was laid on 7th December, 1869, and the building was opened for public worship on 2nd October, 1870. It may well be called a memorial to Mr Thomas Coats, Paisley, because of the wealth of interest and gold he contributed in its erection. Associated with him—as Trustees—were Dr. Paterson, Thomas Macalpine, Howard Bowser, Philip Kelly, William Quarrier, and others, who did much for the struggling Church. Mr Stobo laboured faithfully for the building of the Church, and personally raised a considerable sum for the erection of the building, until—on account of ill-health—he resigned his charge in 1872, and went to Canada with Mr Quarrier's first contingent of orphans. He died at Quebec in 1918. A long vacancy followed Mr Stobo's resignation. His successors in the pastorate have been:—Rev. William Young, who died within a year of his induction (1875-76); Rev. W. J. Grant, M.A. (1876-80); Rev. H. J. Dyer (1880-83); Rev. William Donald (1884-1910); Rev. W. D. Hankinson (1910-14); Rev. J. Watson Kelly, M.A. (1914-18); Rev. W. D. MacGregor, M.A. (1918-25); Rev. D. M. Bayne, the present Pastor (1926). The long ministry of the Rev. William Donald is of more than passing interest, as he did much to raise the Church; and the rare fidelity of Deacons Warnock, Faulds, and Thomson in the uphill work of 45-50 years ago demands recognition. Mr Donald died in November, 1926. Practically no alteration has been made on the building, except that a second storey has been added to the Church Officer's house. The population of the town has risen from about 28,000 in 1866 to about 38,000 to-day. The industries are very varied, including engineering, soft goods manufacturers, bootmaking, coal mining, fireclay goods. Open-air services have always been a prominent feature of the work, and many members have been won thereby. Several one-time members ultimately entered the ministry or went to foreign fields.

In November, 1898, evangelistic services were conducted by Mr Thomas Ramsay in the Methodist Chapel, which had **Maybole.** just closed. These services resulted in a number with no particular Church connection deciding for Christ. The services were continued for some time. After due intimation of the proposal to form the Mission into a Baptist Church, the Church was formed on February 14th, 1900, with fourteen members. Office-bearers were appointed as follows:—Pastor, Thomas Ramsay; Secretary, H. B. McFadzean; Treasurer, Thomas Ramsay; Deacons—Messrs Moses McMillan, William Fisher, and Richard McClymont, and a little later Mr John Jackson came from Victoria Place Church, Glasgow, and joined the diaconate. The Church was admitted into the Union in October, 1901, at the Session held in Paisley. Mr Thomas Ramsay was the first Pastor, and continued until 1919, when he resigned and was afterwards appointed Pastor Emeritus. Thereafter a call was given to Rev. D. M. Simpson, Buckhaven, who began his ministry in June, 1919, being inducted by Rev. Principal Coats, D.D., and is still Pastor. In 1914 a new Church was completed, situated in Carrick Street, and was opened on Friday, October 30th, 1914, the Pastor presiding. A short service was held, and an address given by Rev. Joseph W. Kemp, Edinburgh. On the following day (Saturday) the public opening of the building took place. Rev. Principal Coats, D.D., conducted the service and preached. A Conference was held at the close. On the first Sunday in November Rev. John McLean, Glasgow, conducted the opening services, and special services were continued each Sunday in November, with special preachers. Besides the regular Church services, there is a strong branch of the Women's Guild, a Band of Hope, C.E. Society, and Saturday Night Gospel Tea Meetings during the six months in winter. Also a very good Sunday School and Bible Class. In conjunction with the Ayrshire Churches, a Church was started in Girvan on the first Sunday in April, 1920, under the direction of the Ayrshire Baptist Association, and the oversight of this new cause is in the hands of a Committee, with Mr Thomas Ramsay as Pastor and guide. A brief account of the Church will be found elsewhere. William Hicks was the first organist. He emigrated to Canada, entered the McMaster University, and is now in charge of a Church in Canada. Robert Lauchlan, who, after training in the B.T.L., Glasgow, went to Queensland as an evangelist, but after further training under the Baptist Board of Queensland, he became a Student-Pastor of Wynminnu and Manty. In the Great War he joined the ranks, and in France, like so many more, he made the supreme sacrifice. Robert Guy Ramsay, M.A., Accrington, was a member of the Church. The population of Maybole is round about 5,000, with a rural district in which several villages are included, three miles out. The chief local industries are boots and shoes and implement works.

This Church was formed on 8th November, 1890. It was a Mission Church, and was formed by twelve Baptists who were **New Cumnock.** members of the Cumnock Church, but who resided in New Cumnock. The work was carried on by Mr James Adair, one of the twelve, who was a Deacon in Cumnock Church. The

Communion services were observed in the house of the late Mr John Ferguson, Lanemark, while the Sunday School and evening services were held in a hall in Blair Street, Craigbank. It was soon, however, found necessary to have all services there. Early in 1892 a special Mission was conducted by Mr Donnelly, evangelist, when 40 decided for Christ, most of whom became members of the Church. In the spring of 1893 the Church separated from Cumnock, and at the end of October of the same year asked Mr Adair to be their Pastor. He accepted, and was ordained on the 8th of November. The following year the Church in Cumnock was vacant, and a grant of £40 was given Mr Adair by the Home Mission, in return for which he had to preach in Cumnock one Sunday every month, and had to find supplies for the rest of the services. At the end of the year Mr Adair gave up the grant, and devoted his time entirely to the Church in New Cumnock. His pastorate, however, was a short one. He died on the 1st of October, 1896. After a vacancy of thirteen months, Mr Robert M'Lean was ordained on the 6th November, 1897, and resigned in February, 1899. In March a three weeks' Mission was conducted by Mr A. T. Richardson, at the close of which he received an unanimous invitation to become Pastor, and was ordained on the 15th April, 1899. The work of the Church continued to prosper, and the building of a Church was considered necessary. It was commenced in 1900, under the direction of Mr Richardson, and was opened by the late Dr. Jervis Coats on the 11th January, 1901. Mr Richardson concluded his ministry on 24th November, 1906. After a vacancy of six months, Mr Ashby, Stirling, was invited to the pastorate, and was introduced on 18th May, 1907, by Rev. Geo. Yuille, Stirling. He carried on the work till 15th January, 1911, when he left for Hawick. A nine months' vacancy followed. Mr Jolly was ordained on 10th of October, 1911. During his ministry the Manse was built, and was occupied in May, 1914. Mr Jolly ministered till the end of August, 1919, when he left for Buckhaven. Six months later Rev. William Edgar became Pastor till 1921. In the following year Rev. William Gilmour, of Fraserburgh, assumed the pastorate on 17th December, 1922, and still continues. God has graciously blessed the work, and the Church which started with 12 members has now 136. The Church has made its own contribution to the Baptist ministry. New Cumnock is pleasantly situated about the windings of the River Nith, and the Parish includes within its border the "Sweet Afton" celebrated in song by Burns. There is much dairy farming in the neighbourhood, but the chief industry is coal mining, the increasing development of which accounts largely for the present population of about 7000.

The Church in New Prestwick is the outcome of meetings held in the house of Mr Thomas Young, solicitor. Mr Young **New Prestwick.** was a member of the Church in Ayr, and went to reside in New Prestwick, where no Gospel meetings were held. Seeing the necessity, he began in his own house in 1887, people were gathered in, and a number were brought to Christ. In February, 1889, the Church was formed, and a wooden hall was erected, where on Lord's Days and week nights regular services were held. A Church with open membership was duly formed, with Mr Young as

Pastor, Messrs Edward Spence, John Parkinson and Thomas Somerville as Deacons. Baptists from other centres setting in the district joined the fellowship. As the Church grew it was deemed advisable to erect a more commodious and permanent building. The foundation stone of the new Church building costing £1400 was laid by Mr Young on 28th April, 1900, and special opening services were held in the summer of the same year. In course of time Rev. George Douglas was called to the pastorate, under whose ministry baptism was made a condition of membership. Rev. James Landon, B.D., followed, and was succeeded by Rev. James Scott, M.A., who ministered for ten years. During Mr Scott's ministry the membership was doubled, and a Women's Meeting was inaugurated by Mrs Scott. The present Pastor, Rev. Joseph Burns, was President of the Baptist Union of Scotland in 1915-16, and was inducted in April, 1923. Since its inception the Church has been the centre of evangelism, and its witness in the district has been a means of grace to many. Mr Wm. Morrison, late of Grantown-on-Spey, is a child of the Church. Mr John Hood, a student of the B.M.C.S., joined the colours and fell in the European War. Others brought in during their boyhood and girlhood are active members in sister Churches in different parts of the world. At present, besides the ordinary Church services, a Sunday School, Bible Classes, C.E. societies, Girls' Auxiliary and Women's Meetings are in operation. The Church has recently become self-supporting and is entirely free of debt. During the year 1917 Mrs Mowatt, a member of the congregation, bequeathed her house in Prestwick as a Manse for the use of the Pastor. The Manse is a valuable asset to the Church. Pastors.—Pastor Thomas Young (1889-1907); Rev. Geo. Douglas (1907-09); Rev. James Landon, B.D. (1910-12); Rev. James Scott, M.A. (1912-22); Rev. Joseph Burns (1923).

The Old Cunnock Church was formed in 1876. It had its origin in meetings conducted by two Baptist brethren from Kilmarnock, who had come to reside in the little village of Gaswater, about five miles distant. The meetings resulted in a number of converts, who were later baptised in the Kilmarnock Church. These brethren were formed into a Baptist Church. After six months it was found advisable to change the place of meeting to the town of Old Cunnock. After a few years of unsettlement, it was decided to build. This was accomplished in 1886, when the present Church was built. There was no hall accommodation, but later on the basement of the building, which had been left unfinished, was made into a hall, and is now in constant use. A manse was secured in 1919. The Church has had a varied ministry. Rev. J. Houston was its first Pastor, and laboured with much acceptance for four years. During that time the meeting place was twice changed. After his decease Rev. W. Donald became Pastor for two years, when he left for Kilmarnock. In 1894 Rev. J. Campbell succeeded for the next four years, and it was largely due to his zeal and energy that the church building was raised. He is still alive, and resides in Dundee. The Revs. James Dewar, James Adair, a man of sainted memory; and A. Black successively carried on the pastorate from 1888 to 1899. In that year Rev. Thomas Jones

became Pastor, and continued until 1910, when he was called to Paisley. In the same year he was succeeded by Rev. H. Meikle, late of Walworth Road Church, London. When the Church became vacant in 1915, a call to the pastorate was accepted by the Rev. T. Connelly, of Manchester, in the following year. After a ministry of about two years he resigned on being called to Dumfries. He was succeeded by the present Pastor, Rev. John Stewart, in 1919. The Church in Old Cumnock owes much to the untiring energy of its women members. For many years now they have been organised under the able leadership of Mrs A. White, and it was largely due to her labours and those who worked under her leadership, that the money was raised for the Church manse. By a large sale of work and a few smaller efforts the sum of £800 was raised for that purpose in two years. At least another £100 has been raised since by the same means and for the same purpose. Her husband, Mr A. White, is Senior Deacon of the Church. For many years he was leader of praise and Church Secretary. He still superintends the Sunday School. This work he has carried on faithfully for about thirty years. The other two offices are now filled by Mr Robert Black. In the open-air work he is leader; he is a teacher in the Sunday School, and has recently been President of the C.E.S. All the other meetings he constantly attends and leads the praise. The activities of the Church have spread outside her own borders. At one time she had a branch meeting at a village called Taiglaw, but that meeting is now defunct. The Church at New Cumnock is the daughter of the Old Cumnock Church. For many years, until they had a building of their own, her members were baptized here. The Church in Cumnock has always maintained a strong evangelical witness. Many of her members give much time to mission work, and not a few are able preachers and singers. When occasion arises these can take services in church or mission hall. The membership at any time has never been large. At present it is 53. Mining is the only industry in the neighbourhood, and many young men and women have to seek work elsewhere, just when they might become a help to the Church. There are three ministers to the credit of the Church.

The Church in Dumfries dates from 1872. From 1873 until 1918 no minutes exist, all records having been destroyed by a **Dumfries** fire in the house of the Church Secretary. The first Minute is dated August 11th, 1872, and opens with the following declaration:—"We, Wm. Downs, John Ewart, Wm. Milligan, Samuel Barr, and Wm. Wallace, having a mutual desire to glorify our God and Master, have agreed to meet in Christian fellowship for the purpose of worshipping God more strictly, according to conscience and as far as we know his will; observing the ordinances commanded by our delightful Lord and Saviour, Jesus Christ; praying for increased light with the guidance of the Holy Ghost, in our jealous observance of His will—viz., The New Testament—as our more particular rule of faith and practice. For this end we have meantime taken a lease of the Free Templars' Hall, 36 Irish Street, Dumfries, from this date, 11th August, 1872, to Whitsunday, 1873, having the use of it on Lord's Day up to a

quarter to eight in the evening with gas free for the sum of £4 10s." During the first year Mr George Anderson, who served as Missionary with what is now the South U.F. Congregation, was invited to serve as evangelist, and consented. There is no record to be found as to the length of time Mr Anderson continued to work as evangelist. The following have filled the pastoral office:—Rev. Lachlan M'Pherson (1876-78); Rev. George W. Tooley (1879-83); Rev. Wm. Muir (1883-84); Rev. G. M. M'Elwee, M.A., B.Sc. (1884-87); Rev. Alex. Bremner (1887-97); Rev. J. B. Frame (1898-1907); Rev. Jas. Ferguson (1907-08); Rev. W. Crozier (1909-15); Rev. S. M. Conway (1915-18); Rev. T. Connolly (1918); Rev. J. Murphy (1919-23); Rev. Alex. Bremner, the present Pastor (1923). The Church building in Newall Terrace was erected in 1881, during the pastorate of Rev. W. Tooley, at a cost of £2000. Half of this was paid, and the other half raised by a bond over the property of £1000. During the first years of Rev. A. Bremner's pastorate the bond was discharged, and the Church put upon a solid financial basis by the generous gift of £1750 from the late Mr James Coats, Paisley, given through the late Dr Oliver Flett, a most loyal friend of the Dumfries Church. In 1923 the present manse in Glebe Terrace was purchased for £900. Two who were members of the Church during the first years are alive, Mr Jas. Johnstone, at present one of the Deacons; and Mrs Wemyss, who resides in Glasgow, and is a member of the Church in Whiteinch. One missionary and one minister have gone forth from the Church. Through the Dumfries Church Rev. A. Bremner came to the ministry, and was President of the Union in 1924-25. The population of Dumfries and Maxwelltown is 21,822. Industries—Tweed and hosiery manufacture and motor works, also an important railway centre, etc.

LANARKSHIRE AND STIRLINGSHIRE.

The early history of the Airdrie Church is closely bound up with the Haldane movement and the early Independent Churches. When in 1809 Robert Haldane bought the estate of Auchingray, near Airdrie, he was a Baptist, and may be regarded as the first Pastor of the Airdrie Church. He generally delivered an exposition in the forenoon which was always carefully studied and full of practical instruction and profound theology. Among those who were baptized about 1808 was John Calder, a working weaver in the town, who became a Pastor of the local Church, probably with Mr Haldane as co-Pastor, and when the latter made his visit to the Continent in 1817-19 Mr Calder would be left in sole charge. The services in Mr Calder's time were held in Baillie's Lane. In spite of his great zeal, the cause does not seem to have grown much, but shortly after his death it was revived by another pious and intelligent man who took his place. Its meetings were for a time held in the old Masonic Lodge in High Street, where students from the Glasgow "Academy" ministered to the faithful flock. Again they seem to have returned to Baillie's Lane; but for some years after this their history is a blank. In the year 1842, through a Mission held in the town by

Rev. Francis Johnstone, of Cupar, a considerable number of Congregationalists adopted Baptist views. The Pastor of Ebenezer Congregational Church, Rev. James Taylor, tried to check the movement by preaching in defence of infant baptism, but instead of frustrating the movement it rather helped it, for more were baptized; and in the end Mr Taylor himself became a Baptist. He resigned from the Congregational Church, and those who had been baptized rallied round him and asked him to organise a Baptist cause. These were joined by the remnant of the older Baptist cause, and by their united efforts the old Baptist Chapel—now the Albion Hall—was built at the New Town Cross and opened in July, 1843. After Mr Taylor left to take up work in Blackfriars Street—now John Knox Street—Church, Glasgow, the Church was ministered to by three men in rapid succession—Rev. Mr M'Gowan (1846); Rev. James Blair (1847); and Rev. William Walbran (1849-52). From 1852 till 1856 there was no minister. During this period the Church was served by Students, and also by Deacon James Lindsay, who afterwards went out as a Missionary to Bombay. The next minister was Rev. James Haig (1856). During his ministry the late Provost Martyn, so long and so honourably connected with the Church, was baptized. From 1857 till 1859 there was no minister. Then came Rev. George Dunn (1859-62). From 1862 till 1865 the Church was again ministered to by Students, chief among whom were Rev. Duncan Macgregor and Rev. John Field, one of Spurgeon's most brilliant young men. In 1865-68 Rev. Adam Horn was Pastor. After a vacancy of a year, Rev. William Fulton commenced his ministry in 1869, and for 20 years worthily carried on the work. Owing to failing health he had to relinquish full charge in 1889; but continued to take some part in the work till his death in 1892. From 1889 till 1892 the Church had as ministers, in co-operation with Mr Fulton:—Rev. A. Grant Robinson, now of Perth; Rev. Thomas S. Campbell; and Rev. David Glass, now a Professor in Rawdon College. So greatly did the work prosper at this period that a new Church building was erected in Graham Street, and opened free of debt on 29th June, 1890. Later on a Hall was added and a pipe organ installed. Rev. William M'Intosh commenced his ministry in 1892 and faithfully maintained the cause until his death in 1913. From 1913 till 1920 the Pastor of the Church was Rev. J. Walker Brown. Rev. T. G. Esplin was settled in 1921, and left for Leven in 1926. During the history of the Church several members have gone forth as ministers or Missionaries. It is worthy of note that with the help of the Airdrie Church the Church at Coatbridge was formed. From 1870 till about 1873 Rev. William Fulton acted as Pastor for both Churches.

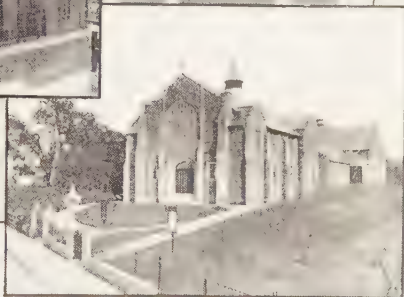
On March 5th, 1893, certain members of the Motherwell Baptist Church residing in Bellshill and district met with the

Bellshill.

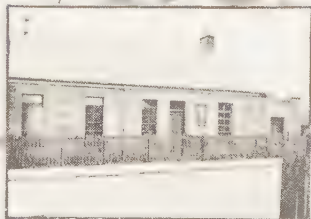
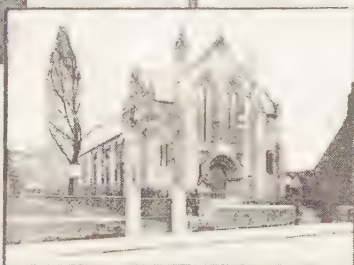
Deacons of that Church and discussed the best means of starting a Mission in the district. Matters having been arranged, the first meetings of the Mission Church were held on March 26th, and Rev. J. Connor preached forenoon and evening. On April 2nd Mr Robert Morgan and Mr John Ferguson, Bellshill, were appointed Deacons, the latter to act also as Treasurer, while Mr James Jenkins was appointed Secretary. The Church met in Mitchell's Hall,

Main Street, and in June, 1893, Mr John Bruce was inducted into the pastorate by Rev. H. Gunn of Coatbridge. The Evangelistic Hall was engaged for the services. Soon, however, the Church was faced with the necessity of erecting a building of their own, and in 1900 the first Baptist Church building was completed. The Rev. George Harper was inducted into the Pastorate on the 18th of June, 1900. During his ministry the building had to be considerably enlarged. A special Mission conducted by Fraser Bros. in 1905 was instrumental in the conversion of many, the majority of whom ultimately became members. Mr Harper's ministry closed early in 1908, and on the 6th September the Rev. T. J. Harvey was inducted to the pastorate. During Mr Harvey's ministry a larger and more permanent building became necessary, and in 1910 the present very handsome building was opened by Mr Joseph Syson. Mr Harvey ministered acceptably until November, 1912. The Rev. E. L. Neilson followed in 1913, and continued until 1917. The Rev. J. E. Watson was inducted early in 1918, and his ministry extended until October, 1920. The present Pastor, Rev. W. Galbraith, was settled in 1922. At the end of that year the Church purchased a Manse. A good work has been done among the young men and women of the Church. Several young men have gone from the Church into the ministry. The population of Bellshill and district is 29,000, and the industries are mining, iron and steel works.

During the years 1880-1890 a number of Christians in Carluke united in fellowship with Wishaw Baptist Church, **Carluke.** under the ministry of the Rev. George Whittet. As years passed some of them felt that the distance to Wishaw was too great for them to go regularly. To meet the desire of those members of his Church and other Christian friends in the district who became adherents, Rev. G. Whittet commenced a service, which was held one Sunday afternoon of each month, in one of the rooms of Carluke Town Hall. As time passed, however, they were felt to be insufficient, so in the autumn of 1889 Mr William D. Martin invited a number of those who were members of the Wishaw Church, and several Christians who had no Church connection, to a meeting held in the house of Mr and Mrs Alex. Watson, Rankin Street. At that meeting it was agreed to form a Baptist Church in Carluke, Mr W. D. Martin and Mr Alex. Watson being appointed Deacons. For several months the services were conducted in the house of Mr Watson, Mr Martin acting as Pastor. In the spring of 1890 a shop was rented in Kirkton Street, which, when fitted with seats, made a comfortable little hall. Here the membership of the Church increased by the addition to the roll of such men as James Turner, Hunter Fairley, Alex. Rodger, Joseph Dyer, James Marshall and others. Mr Martin, founder of the Church and Pastor from 1889 to 1905, was highly esteemed throughout the whole district, being a man who lived much in the presence of God and an ideal teacher of Christian life and doctrine. He died in September, 1905. Baptism being an open question in those early days of the Church, it was not until December, 1892, that the first Baptism took place, two of the members (William Cargill and John Murphy) journeying to Wishaw, where they were baptized by Rev. G. Whittet.

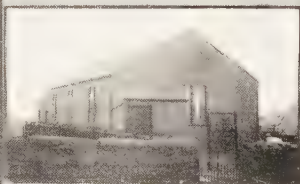


APLICK





ALKIRK



HUNTERIAN ART



WISLAU



LANARK



SHOTT'S



MOTDFEWELL

The Church joined the Baptist Union in 1901. The following were Pastors of the Church in succession:—Thos. Mahan (1906-13); Arthur Douglas Webber (1915-20); Duncan Graham Lyle, M.A., Student Pastor (1920-21); J. D. Jamieson, M.A. (1922-24); present Pastor, Wm. Whyte (1926). The new building was opened in January, 1903, the Church having previously met in a hired hall. The population is close on 7,000, and the chief industries are fruit growing, mining, and farming.

In the year 1869, Mr Robert Dobbie, an engine-keeper, through reading his Bible saw the truth regarding Believers' **Coatbridge.** Baptism, and journeyed to Glasgow, where he was baptized by the Rev. Mr Mather, North Frederick Street Church. In the iron work in which he was employed two other Baptists, Mr Robert Farran, joiner, and Mr Morgan, iron worker, together with Mr Hamilton, a baker, had often conversations on various portions of Scripture, with the result that a meeting was arranged with others like-minded for fellowship and communion. The numbers grew, and a small hall called the Back Temperance Hall was taken, and for six years, with the help of Mr James Wilson, Gartsherrie, and Students from the Baptist Union, the young Church grew and prospered, the local Theatre having to be taken for the Sunday evening services. During this period, the members having considerably increased, a building of their own became necessary. In spite of many difficulties a site was secured in Bank Street, one of the main thoroughfares, and an iron building capable of seating about 500 erected in 1875. To the Baptists in Coatbridge that was a red-letter year, and the joy of having a Church building of their own greatly encouraged them to persevere in the work they had begun. From 1875 till 1893 successful meetings were carried on in the "Iron Church," but it became too small for the needs of the growing Church, and larger premises became necessary. The Pastors who ministered to the congregation up to this time were:—Mr Hewson (1875-78); Dr. McLean (1878-79); Mr Marnie (1879-82); Mr Millar (1882-84); Mr Chrystal (1884-86); Mr Ross (1886-90); Mr Gunn (1890-98). By great self denial and praiseworthy effort under the able supervision of Rev. Hugh Gunn, funds were collected, and the present building, seating over 500, was erected in 1895. Since then the Church has carried on the work with many tokens of the divine favour. Mr Gunn left in 1898 and was succeeded by Mr Lindsay, who laboured faithfully from 1898 till 1921, when Mr Grant assumed the pastorate till 1924. The present Pastor, Mr Robert Young, came in 1925. In 1900 the Coats Church was formed by a number of members from the Coatbridge Church, but in 1924 these two Churches were re-united.

The Baptist Church in Hamilton was founded by the Rev. J. R. Chrystal, M.A., B.D. For 20 years Mr Chrystal had **Hamilton.** been an ordained minister of the Church of Scotland, but latterly, being unable to accept the teaching of the "Confession of Faith" on Baptism, he resigned his living at Coltness Memorial Church. Accepting a joint invitation from the Baptist Union of Scotland and the Home Mission to commence work in Hamilton, he baptized eight persons at Wishaw in the summer of

1886, and these formed the nucleus of the new cause. Meetings were held in the Choral Hall for a few months, and on 31st December, 1886, a Church was formed consisting of 27 members. A Hall seating 150 was secured in Almada Street, where aggressive Christian work was carried on until 1897, when a disused Church building was purchased in Chapel Street for £800. The money was raised by the members and friends, and the Church opened free of debt. There the work continued on a larger scale with some measure of success. From 1886 till 1909 Mr Chrystal baptized 341 persons, one being the Rev. John Connor (a minister of the Church of Scotland), baptized in 1889, who served pastorates in Motherwell and Chepstow. The Church buildings in Chapel Street being old and constantly requiring repairs, necessitated the inauguration of a Building Scheme, which was successfully launched at a social meeting held 4th January, 1905. The new Church is seated for 600, and there is also a large Hall seated for 460 and small Hall for 140, besides Deacons' Room and other conveniences. The site is a prominent one in a district that is populous and central. The Memorial Stone was laid on 27th June, 1908, by John Wishart, Esq., J.P., and the buildings opened for worship on 25th September, 1909. With that self effacement which was characteristic of the man, Mr Chrystal retired from the ministry in Hamilton in order that the work in the new premises might be undertaken by a younger man. Space does not permit of a lengthy tribute to Mr Chrystal. Suffice it to say that the work he commenced still abides, and his memory is fragrant in the community. The Rev. Edward Last did good work during his short pastorate (1909-12), and he was succeeded by Rev. J. Bell Johnston, M.A., who laboured with much acceptance (1913-24). The present Pastor, Rev. George Douglas, came in 1925. Several members of the Church have entered the ministry, and one has gone as Missionary. The Church has also to its credit two Presidents of the Baptist Union—Rev. J. R. Chrystal, M.A., B.D., and Mr John Wishart, J.P. There is no debt on the Church buildings, and the members of the Church have been instrumental in forming a flourishing Church at Larkhall.

The Church here was originally a branch of the Shotts Baptist Church, a few miles from Harthill. Previous to
Harthill. starting a Mission Church there, five persons from Harthill were members of Shotts Church, three men and two women. The winters being so severe here and no way of getting to Shotts but by walking, kitchen meetings were started in Mr Downie's house on the 28th March, 1917. These meetings were carried on against much opposition for some months, until other four members were added. Later on a room in Harthill Public School was secured, and on August 25th, 1917, the first Baptist meeting was held. They then had proper business meetings like other Churches, except that instead of having a minister, a President was elected, and Mr Millan has had that position since. Progress was slow and, having to depend on outside help from the other Baptist Churches so far as speakers were concerned, it was a very difficult matter to carry on. Mr James C. Millar of Paisley was then Pastor in Shotts Church, and he gave all the assistance he possibly could. About this time Mr Downie

applied for help to Mr Hugh D. Nimmo of Shotts Church, who cordially responded. From that time Mr and Mrs Nimmo have been most helpful in conducting the services, walking to Harthill each Sabbath morning. This continued during the war period till the end of 1918. Thereafter the pressure was somewhat relieved because of assistance from other speakers connected with other places. During that time Pastor John T. Stark of Shotts gave every possible assistance, and his work in Harthill was much appreciated. From August, 1917, until November, 1921, the Church met in the School Room, which ultimately became too small. On 24th September, 1921, the present place, known as Harthill Baptist Church, was bought from Mr Reid of Motherwell for £470, Mr Reid giving £40 as his donation to the Church. Considerable repair was necessary, but the members wrought hard for many weeks, and finally on Saturday, 11th November, 1921, the place was opened with a Conference. From then until now Mr Coull of Shotts and Mr Esplin, late of Airdrie, have proved faithful friends throughout. Being a mining district, it would be difficult to say how we stood regarding members. The number has fluctuated, but at present the membership is 20, with many adherents. Mr Millan continues to act as President and Mr Millar as Treasurer, while Mr Nimmo does the work of Secretary. The Church recognises the good hand of God upon them in the past, and has every confidence in Him for the future.

High Blantyre is but one of the many towns which go to make up the thickly-populated industrial district surrounding Glasgow. It is included in the Parish of Blantyre, which has a population of 18,150, and which will ever be famous because of David Livingstone, who was born within its bounds. In July, 1889, a Sunday School, the outgrowth of a former class, was inaugurated. It was the forerunner of the Church, and proved in later days to be its main source of supply. Following upon a Mission conducted by Mr Malcolm Ferguson, then Evangelist of the Lanarkshire Christian Union, a local Prayer Union was started, with Mr Walter B. Wilson as President and Secretary. Two years after the commencement of the Sunday School and five years before the Church was formed, Mr Wilson was baptized by Rev. J. R. Chrystal, M.A., B.D., in Hamilton Baptist Church. Several friends followed his example. Naturally the question of forming a Baptist Church arose. As the first step an evening meeting was begun in February, 1896. In April of the same year, however, a Church consisting of 14 members was formed by Rev. A. A. Milne of Cambuslang, and thereafter regular morning and evening services were held. To begin with the co-Pastors, Walter B. Wilson and John Graham, conducted the services. A few years later, however, Mr Wilson became sole Pastor, and still continues. Being also engaged in business, his work as Pastor is entirely voluntary. During the first fifteen years the services were conducted in the Christian Institute, but on 27th May, 1911, they were transferred to the present Church. The building is a substantial iron structure, and seats 250 comfortably. During its history the Church has proved to be the spiritual birthplace of not a few, and the membership has slowly and

steadily risen to about 100. The Sunday School still holds a central place in the work of the Church, and a gathering of about 200 is registered week by week. Though small, yet the influence of the Church has been widespread. Three ministers, Rev. D. T. Paterson, Rev. Daniel Crane, and Rev. A. Y. Struthers, have gone from our midst, and are actively engaged in the ministry of the Word; while the second son of the Pastor, Mr Wilson, is Pastor at Ayr. Mr Hugh Duff is at present studying in the Theological College in preparation for the ministry. Several members have gone to the Mission field.

In 1911 a meeting was held in Lanark of those interested in the Baptist cause, and it was agreed to start a Mission under the charge of Rev. J. R. Chrystal, B.D., formerly Pastor of the Church in Hamilton. The first meeting was held on 21st May in the Y.M.C.A. Institute, and 11 handed in their names as members. The work was carried on in this way for three years, when Mr Chrystal resigned on leaving the town, and a Superintendent was appointed. There being no hall available for Gospel meetings on Sunday nights, no progress was made. Those responsible for the work were led to start building, and the present Church in St. Leonard's Street was opened by Rev. G. Whittet, Wishaw, in December, 1916, and the work there begun with 6 members. In 1920 a stone-built hall in Kirkfieldbank was offered to the Mission for religious purposes, and was opened with a Mission conducted by Rev. J. B. Frame, Evangelist, in June, 1921. As the Mission continued to expand, it was agreed to appoint a Pastor-Evangelist to give his whole time to the work, and Mr R. A. Taylor was appointed in December, 1923, when a Mission Church was formed, which at the eighth anniversary of the opening of the hall had a membership of 66. Last year it was decided to join the Lanarkshire Association of Baptist Churches and Missions, and the Mission Church was received into that fellowship at a Conference held in the Church on 23rd May, 1925. In Lanark and surrounding districts there are ten thousand inhabitants principally engaged in hosiery factories, cotton spinning and agriculture.

In January, 1918, evening services were commenced in the Sons of Temperance Hall under the auspices of the Evangelistic Committee of the Baptist Union. Local friends carried on this work until the coming of the Rev. J. B. Frame on September 1st for a Special Mission, which continued until October 10th. The first baptismal service took place in the Hamilton Church on October 8th, 1918, when ten candidates were baptized. The first Communion service was held on the 20th day of the same month, two Deacons from the Hamilton Church officiating. 45 were present. The following month, November 7th, saw the formation of the Larkhall Baptist Mission, Rev. J. Bell Johnston, M.A., presiding, and 22 members were received into fellowship. These formed the Mission under the wing of the Hamilton Church. The Evangelist, Rev. J. B. Frame, and Mr John Wishart, J.P., were also present. Seven brethren were appointed as a Committee to be responsible for the work of the Mission. Messrs J. B. Campbell, Secretary, and D. R. Graham, Treasurer, pro

tem. On January 3rd, 1919, the Larkhall Baptist Church was formed, Rev. J. Bell Johnston in the chair, others present being Revs. John McLean, J. B. Frame, and Mr John Wishart. 54 members were now on the Church roll. The first Student Pastor, Rev. Wm. Wood, M.A., was called by the Church on June 23rd, 1920, and ministered faithfully until April, 1921. Rev. D. Graham Lyle, M.A., accepted the call to fill the vacancy as Student Pastor on August 10th, 1922. His term of office extended till September, 1923. The Church purchased their present building in August, 1922, and opening services conducted by the Rev. B. J. Cole, President of the Union, were held in the new building on October 29th of the same year. The first full-time Pastor, Rev. J. D. Craig of Dundee, was inducted on November 11th, 1923, and still continues in the pastorate. On November 15th, 1924, a new Hall (adjoining the Church), with seating capacity for 80 persons and kitchen accommodation, was opened by a former Pastor, Rev. Wm. Wood, M.A. The present membership stands at 134. The population of Larkhall is 16,000 and the chief industry is mining.

The Church at Motherwell is an offshoot from the older congregation in Wishaw. In November, 1882, seven members of the Wishaw Church residing in Motherwell—two of whom still survive—began to meet in the old Mission Hall in Brandon Street on Sunday afternoons at 4 o'clock. Rev. George Whittet, their minister, conducted the service regularly for four years, until in 1886 regular morning and evening services were instituted, at which Mr Whittet officiated once a month. In 1887 the members, now 37 in number, were, with the hearty approval of the Wishaw friends, formed into a separate Church. The first Pastor was Rev. John Connor, who laboured faithfully until 1896, when he removed to England. Features of his ministry were the steady increase of the membership and the erection of the present building on September 8, 1895. Towards the cost of the new Church £693 was raised by a bazaar held in April, 1895. Within the same period the Bellshill Church was formed, the nucleus of the congregation being a number of members of the Motherwell Church living in the district. Mr Connor's successor was Rev. John Carson, who, after a brief ministry, left for Australia. Rev. Joseph Burns, the next minister, came to Motherwell in 1898, and his long pastorate of 17 years saw the Church grow into one of the strongest of the Lanarkshire congregations. During his ministry the new halls were built, the Church was renovated, while electric light and a new heating apparatus were installed. The cost of this—£800—was met by another bazaar held in 1912. During Mr Burns' pastorate a wave of revival swept over the town, and there was a large accession to the membership of the Church. When Mr Burns left in 1915 the Church had won its place in the rapidly growing community as a centre of homely, hearty worship and warm evangelical activity. It should be put on record that in 1914 the Baptist Union held a Spring Assembly in Motherwell, and that in the same year Rev. Joseph Burns was elected President of that body. Rev. T. G. Esplin succeeded Mr Burns in the pastorate, and during his six years' ministry, which covered the critical period of the Great War, maintained its traditions and consolidated

its work. When he left for Airdrie in 1921 the membership of Church and Sunday School was at a high level, and all the organisations of an up-to-date Church were in being. During his stay a Manse was purchased and paid for by the regular subscriptions of the members. Rev. James Hair, M.A., the present minister, began his ministry in November, 1921. The intervening years have been marked by an unexampled period of trade depression, and there has been a constant stream of emigration to lands afar. At the present moment, though these conditions still continue, the Church is in a very healthy condition, and there is a welcome spiritual movement among the young people, many of whom are coming forward for baptism. Three years ago a fine central site for a new Church was acquired. Recently a handsome Communion table has been placed in the Church as a memorial to the 12 men of the congregation who perished in the Great War. Several former members of the Church are now serving in the home ministry and the Mission field.

The Church at Shotts, Lanarkshire, was formed in 1908 under the Evangelistic Committee of the Baptist Union of Scotland. For some time the services were held in the Public Hall. Then a corrugated iron building belonging to the Good Templars was offered for sale. This building the congregation fortunately secured. The services were conducted by laymen, Pastor Miller, and Rev. J. T. Stark, Student-Pastor, now of Victoria Place Church, Paisley. In October, 1921, Rev. J. B. Coull became Pastor. In two years the membership was doubled. 1914 saw the erection of a Manse, costing over £900; while schemes are in progress for the erection of a permanent Church building. The town of Shotts has a population of 14,000. The chief industries are mining and iron smelting. The Mission Church at Harthill, five miles from Shotts, was formed in 1919 by a few members who came to the Church at Shotts during its early days. This Church has a great opportunity and is taking its place in the religious life of the community.

Uddingston Baptist Church was constituted on 5th November, 1899, when 16 members were joined in fellowship. Rev. **Uddingston.** W. J. Millar presided, and amongst the first members were Alexander Clark (now Pastor of Cathcart Church) and his parents. The Church met in the Lesser Public Hall until the present temporary iron building in Spindelhowe Road was opened in December, 1900. The ground cost £240 and the building £490. At the time the building was erected a scheme had been passed by the Lanarkshire County Council under which Spindelhowe Road was to become a main thoroughfare. Unfortunately the scheme was departed from, and the Church now stands in a back street and has suffered in consequence. In 1924 a new site was purchased in Bellshill Road—a main thoroughfare—at a cost of £270. The following have been Pastors of the Church, viz.:—Rev. W. J. Miller (1900-02); Rev. D. G. Miller (1902-06); Rev. J. W. Titherington (1907-09); Rev. T. G. Esplin (1910-13); Rev. W. J. Thomson (1913-18); Rev. William Galbraith (1918-22); Rev. David Mackay (1922-26).

The Baptist Church at Wishaw had a very small and humble beginning. Three Baptist families from Glasgow **Wishaw.** discovered each other, and felt that they ought to do something to preserve their Baptist identity and to keep the Baptist principles before their young people. After meeting for some time in the home of one of the three, they proposed commencing a Baptist cause, as there might be others in the district holding similar principles of whom they had not heard. They appealed to the recently-formed Baptist Union, who readily granted the services of the Rev. J. Muir Campbell, formerly of Lossiemouth; and, having hired a room in the old Public School, they commenced regular services in April, 1871. The names of these pioneers are:—Thomas B. M'Farlane, Thomas Lambie, Thomas Fisher, and their wives. At the evening meeting held in a small hall in Pather Street, these Baptist pioneers had to encounter some opposition, especially from the Roman Catholics in the neighbourhood. Notwithstanding the opposition, the work prospered. At the end of the first year of Mr Campbell's ministry the Church was formed, on 8th March, 1872, at a meeting presided over by the late Rev. William Tulloch. There were 27 members. Unfortunately Mr Campbell's health failed, and he had to retire. In 1873 the Rev. James Stockdale, of Molden, Yorkshire, was called. The Church found better accommodation in the Good Templars' Hall, and there the work was carried on until a permanent building could be erected. All the branches of church work were engaged in. The new building was opened in March, 1875, free of debt. It was seated for 270, and cost £900. As soon as the building was opened the erection of a manse was undertaken. The three pioneers were appointed as the first Deacons, and when the building was opened four others were added. Mr Stockdale resigned in October, 1875. Rev. George Whittet, of Lossiemouth, was invited for a series of special services, and together with Rev. W. Tulloch, conducted meetings at both Wishaw and Carluke. As a result fourteen new members were added, some of whom resided in Carluke. The Church sent Mr Whittet a unanimous call, and he was inducted on 16th April, 1876, when a ministry commenced which lasted for 41 years. From this time on to 1917 the history of the Church is interwoven with the consecrated life and work of the Rev. George Whittet. He did not confine himself to the Church services, but organised kitchen meetings, and visited the outlying districts. When he came the membership was 46. At the close of the second year it reached 120, and soon rose to 400. Two wings and a hall were added to the building at a cost of £1,000, and opened in July, 1899, in the 23rd year of Mr Whittet's ministry. Several of the members hailed from Motherwell, Hamilton, Carluke, and Shotts; and in course of time churches were founded at each of those places, members of the Wishaw Church forming the nucleus of membership in every case. Mr Whittet gave all the help he could to these new causes. For years he preached at Motherwell and Carluke on Sundays as well as at Wishaw. During his ministry several young people went into training for the Christian ministry, and are serving to-day both at home and abroad. At his fortieth anniversary he was made the recipient of a cheque for £256, and when he retired

a year later, the Church presented him with an illuminated address and other gifts. His memory is fragrant in the hearts of his people, and his name will be long remembered. Mrs Whittet proved a valuable helpmate, and she, too, endeared herself to the members of the Church. The Rev. John Dick succeeded Mr Whittet, and exercised a vigorous ministry for four years. During his period of service 230 members were added to the Church, most of these by baptism. To Mr Dick belongs the credit of commencing a fund for church extension purposes, and of raising it in a few years to nearly £2,400. Mr Dick laboured in Wishaw with marked success, and persuaded many to make "the great confession." After a vacancy of ten months, the Rev. James Scott, M.A., was inducted to the pastorate, and maintained the traditions of the Church till his removal to Kirkintilloch in 1926. The Church has suffered in common with others by the general depression of trade and by emigration, but notwithstanding, the membership has substantially increased, and the blessing of God continues. The membership is 379. Several members have gone into the home and foreign mission fields.

The Alloa Church was formed on 6th November, 1838. Six brethren connected with the Stirling Church united to form
Alloa. this Church, which met in a private house in Mar Street. Shortly after a joiner's shop, situated in Mar Place, was rented, and for some years this was their place of worship. Soon the little Church outgrew this place, and just then the old Episcopal Chapel came into the market, and was purchased for £95. It had accommodation for 60 persons, but was later enlarged to seat 200, and a vestry was added at a cost of £150. Still the Church increased until it was decided to build a place of worship, and the present building was opened on October 2nd, 1881. The Home Mission and Bristo Place Church, Edinburgh, both rendered great help to the Alloa Church in these early days. The first minister of the Church was James Scott. While still working in Tullibody Tannery, he was called to the pastorate in 1847, but it was not until 1854 that he left his work and devoted all his time to the ministry. This work he vigorously maintained until his death in 1879. He had a large parish and toiled diligently in it for the Master. His mantle fell upon Rev. Finlay Forbes, who was inducted to the pastorate on 29th February, 1880. It was during his ministry that the present building, which seats 400, was erected. Many fragrant memories still remain of this godly ministry, which ended in 1895. In May of the same year the Rev. J. D. Robertson succeeded, and for ten years the Church had a time of spiritual blessing and progress. The evening services on Sunday were so large that they had to be held in the Town Hall. It was with deep regret that the Church parted with Mr Robertson in 1905 when he removed to Burnley. The ministry of the Rev. A. Douglas Lewis (1905-12), was a time of encouragement and progress. In 1912 the Rev. Alexander Clark was inducted to the pastorate, and until 1920, through one of the most difficult periods of modern history, he did good work. Rev. W. Wood, M.A., came on April 21st, 1921, and left for Rutherglen in 1925. He was succeeded by Rev. W. D. McGregor, M.A., Kilmarnock, the present Pastor. One of the most encouraging features of Church life is the strength



GLENY



ALVA



CARBERT



ALTON



STIRLING



REDGORTON

of the mid-week prayer meeting. The Church stands true to the principles of Baptists, and faces the future with high hope, believing "the best is yet to be." Several ministers have gone forth from Alloa. Two who to-day occupy a high place in our denominational life are Rev. J. T. Forbes, M.A., D.D. (son of Rev. Finlay Forbes), minister of Hillhead Baptist Church, Glasgow; and Rev. John Wilson, D.D., now of Woolwich. The late Rev. David Laing was a member of the Alloa Church, and after his training at Spurgeon's College, started the Church at Alva. Alloa is the mother of two Churches, Alva and Tillicoultry.

The population of Alloa is about 13,000, and around it are a number of small towns and villages. The local industries are woollen factories, mining, breweries and distilleries. These surrounding towns and villages have all been evangelised by the Alloa Church. As a result there were members as far distant as eight and ten miles. The Church maintains a mission in South Alloa, a little village across the river.

Alva Church was founded in 1882 by Rev. D. W. Laing, who became its first Pastor. He was a native of Alva, and had **Alva.** been conducting cottage meetings for a number of years before proceeding to Pastor's College, London. Mr Laing's health was never robust, but he was ably supported and encouraged in the work by Mr John Wright, who, with a few other Baptists, walked to the Church in Alloa every Sunday. These formed themselves into a Church, and met in the Christian Institute. After a time they purchased the Parish School and Schoolhouse in Green Square, and had it fitted up as a church, with baptistry and seating accommodation for about 120. Mr Laing encouraged others to engage in Christian work. Among them was the late Pastor Wright, of Denny, who formed the Church there in 1891. Another was William M'Queen, who began a cause in Dunblane which prospered for a number of years. A mission was also commenced and continued for a time in Callander, two of the Deacons, Messrs M'Callum and M'Beth, being appointed to the oversight. In 1891 two of the members, Mr and Mrs Potter, emigrated to Natal, South Africa, with the object of engaging in Mission work there. They received a little help from the Church at first, but soon they were able to support themselves. When the South African War broke out, Mr Potter, who had a large quantity of tracts in Dutch, stood on the bridge which divided the Transvaal from Natal, and gave one to every Boer soldier as he passed across. They were also able to render good service in a Boer field hospital. A mission had also been started in Tillicoultry, and a Church was formed there in 1892. In 1905 Mr Laing resigned. He was succeeded by Rev. John Miller, who remained for five years. During his ministry the building was remodelled and enlarged to seat over 200, both the membership and the general attendance having increased considerably. He was succeeded by Rev. H. Bruce for two years. Following him, early in 1914, came Rev. R. H. Martin, M.A.. He piloted the Church successfully through the trying years of the War, during which, he served for a term with the Y.M.C.A. in France. When he left for Inverness in 1919, the Church was in a much better condition than when he found it. In 1920 Rev.

George Phulp, who had returned from Tasmania, was elected Pastor. After two years' service he accepted a call to Wagon, West Australia. The present Pastor, Rev. Robert Galbraith, was settled in November, 1923.

Under the guidance of the Baptist Union a mission was organised at Bo'ness on 8th April, 1906, and was formed into a church **Bo'ness**, early in 1909. The following have held the pastorate in succession:—Rev. P. M'Leod (1907); Rev. T. H. Cunliffe (1908); Rev. R. D. Shanks (1908-13); Rev. D. G. F. Forbes (1913-14); Rev. T. Brown (1915-18); Rev. C. Sneddon (1919). The meetings have always been held in hired halls. Bo'ness is a working-class district, the population being about 11,000. The Church work, besides Sunday services, School, and Bible Class, has included from time to time—Christian Endeavour, Band of Hope, Gospel Tea Meetings, and Women's Auxiliary. The outstanding local industries are shipping and coal-mining. The following are the names of those who founded the cause:—Mr and Mrs Albert Coulterjahn, Mr and Mrs William Peter, Mr and Mrs Alexander Roy.

The Church in Denny was founded by the late Pastor W. Wright, who was minister of the Church from its inception till his **Denny**, death in 1922. He was converted when a young man, and although brought up in a Presbyterian home, he saw the need of baptism by immersion if he would be obedient to his Lord, and in the year 1888, five years after his conversion, he was baptised by Pastor Laing, of Alva. In January, 1891, Mr Laing conducted a mission in Denny, and as a result several professed faith in Christ. With these few converts as a nucleus, a Baptist Church was formed. It was a humble beginning, but by devoted service and steady perseverance the Church increased. The meetings were at first held in the Lesser Town Hall, but the cause so grew that a Church building became necessary, and this was completed and opened in December, 1905. Mr Wright was greatly helped in this work by Mrs Wright, who was equally devoted to the Baptist witness in Denny. For many years she was organist in the Church and leader of the Work Party. It was largely by her efforts that the money for the erection of the Church was raised. In 1912 Mr Wright left business and devoted all his time to the work of the Church. But from the beginning to the end of his long and faithful ministry he gave his services without remuneration. He was also interested in civic affairs, and was a member of the Town Council and of the County Council. During the Parliamentary election of 1922 he was nominated as Liberal candidate for Stirlingshire, but before the polling day he was suddenly called to his rest while preparing for the Sunday evening service. His loss was lamented by all classes of the community as a man of catholic sympathies, whose life was dedicated without reserve to the service of God and his fellow men. His son, J. Allan Wright, M.A., is a student of the Baptist Theological College, with a view to the ministry. Denny is a mining district with a population of 5000.

The origin of Falkirk Baptist Church may be traced to the great evangelical movement in Scotland, which began during the closing years of the 18th century. The Church of Scotland occupied an almost undisputed field, but most of the pulpits were filled by "moderates," whose cold disquisitions appealed neither to the hopes nor the fears, nor the affections of the people; so that the Church became, in many instances, "the dormitory of the parish." The incumbent of Falkirk was an extreme instance of this type, and denounced the preaching of the Haldanes when they invaded his parish. But the usual result followed, for in 1802 an Independent Church was formed, and in the same year a building to hold about 300 was erected in Bank Street. One of the members of that Church was Mrs Moffat of Carronshore, the mother of Dr Robert Moffat, the world-famous African missionary. Differences, however, arose on "the plurality of Elders" and other matters, and to these differences, and especially the adoption of Baptist views by the Haldanes in 1808, the Falkirk Baptist Church owes its origin. Their first meeting place was a house in the Kirk Wynd, and the first Pastor was Daniel Dunbar, who continued for 26 years, till his death in 1835. He also served as a school-master at Bainsford, and is said to have been a good teacher as well as a keen Bible student. In addition to this Church, Falkirk could boast of two "Scotch" Baptist Churches in 1820. These two Churches united in 1826, when Mr Wm. Crawford was ordained co-Pastor by Messrs Shearer and Donaldson, from Stirling; his colleague being Mr Hugh Mitchell. A division having taken place in the Church meeting in Kirk Wynd, the proprietor of the building added a storey for the accommodation of the "split Baptists," as they were called. There are indications of still another building known as "Cooper Weirs" having been used as a place of worship, but no details are available. The Congregational Church having been dissolved, their building was purchased by Mr Robert Walker, shipmaster, Grahamston, a baptistry introduced, and was let to the Baptists at an annual rent of £6. They had as Pastor Alex. Smith, whose preaching was greatly appreciated by the public generally. The Church was often overcrowded, and the Cross in the High Street had to be resorted to. He resigned in 1840 to settle in Ayr, but returned shortly afterwards as the agent of the Home Missionary Society. In 1839 there was a reunion of fragmentary Churches, the united membership being 43. In the meantime the "Scotch" Baptists proceeded to erect a building of their own in Callender Riggs, which was opened in 1842 by Messrs Horsburgh, Edinburgh; Anderson, Glasgow; and Gillon, Falkirk. The title deeds give their "views of divine truth," which were Evangelical and Calvinistic, "holding the doctrine of particular election and of God's unchangeable and everlasting love." At this time Mr John Gillon was Pastor, and the membership 39. In 1846 Mr James Thomson became co-Pastor. He was a keen thinker as well as a good preacher, and gained the Leith Prize of £5 for an essay on "The Temporal Advantage of the Sabbath," although there were 1100 competitors. His death in South America, whither he went on business, was a great loss to the Church. In 1849 Rev. William Walbran became Pastor, coming from Airdrie. Thirty-three

members were added in the following year, making the number 63. After him the Church was supplied among others by Oliver Fleet, afterwards of Paisley. In 1865 a larger place of worship was built in Howgate. Mr W. Downs, who had been acting as Pastor, guaranteed £300 to erect a chapel with dwelling-house underneath, charging a nominal rent. Shortly afterwards Rev. P. Gibb became Pastor, but resigned in 1866. During his brief pastorate an unsuccessful attempt was made to unite with the Callender Riggs Church. Two years later, under Mr J. M'Donald, the union took place, but shortly afterwards the new-comers withdrew to Wilson's Hall, taking Mr M'Donald with them. Mr J. L. Spence from Spurgeon's College, followed in 1868, the members being reduced to 30. His pastorate, however, lasted only about two years. When he resigned the Church was dissolved in January, 1870. The building was afterwards sold by Mr Downs for £800. Meanwhile, the Church meeting in Wilson's Hall joined the Baptist Union of Scotland, and received a grant of £20 towards the support of their Pastor. Mr M'Donald resigned in 1874, and was succeeded by Rev. George Fisher, from Edinburgh, for four years. Mr G. A. Wilson, afterwards of Pathhead, and Mr Macpherson, afterwards of Adelaide Place, Glasgow, supplied for a time. In 1883 Rev. W. J. Mathams was appointed, and during the five years of his ministry an iron chapel was erected in Melville Street, and the membership increased. He was an able and interesting preacher, an author and hymn-writer, who had travelled much, and was with Lord Roberts in his Egyptian Campaign as a Chaplain. The coming of Mr James Wilson and his family to Falkirk made a new era in the history of the Church. The two Churches were re-united, and the Melville St., building created. In 1889 Rev. Alex. Paterson, M.A., from the Baptist Union College, was appointed Pastor, and commenced a ministry which lasted for 33 years, and was attended with much spiritual and material prosperity. The present handsome building was erected in 1897 at a cost of £2200. Seven years later it was enlarged, and halls added costing £2300. These results were achieved largely through the liberality of the Wilson family and the devotion of such men as Mr James Towers and Mr W. Donaldson, as well as the enthusiastic leadership of the Pastor. Rev. D. G. Lyle, M.A., of the Baptist College of Scotland, was settled in 1923, and under his leadership the church prospered. He left in 1926 to take the oversight of Cambridge Street Church, Glasgow. The Rev. F. Colley has accepted a call to the pastorate.

Larbert and Stenhousemuir are two villages situated on the main line between Glasgow and the north, nine miles to the south of Stirling, and about three miles to the north-west of Falkirk. Between them they have a population of probably 9000, and are distinct now only in name. In them there were a number of Baptists who, because of distance, found it inconvenient to connect themselves with the Falkirk Church. Feeling the need of a Baptist witness in the district, some of them consulted with Mr Wm. Forrester, a Deacon of the Falkirk Church, but residing in Larbert, about the advisability of forming a Mission Church. After due deliberation they decided to proceed, and accordingly opening services were conducted in the Masonic Hall by the late Rev. John Harper, Glasgow, on Sunday,

May 22nd, 1904. The late Rev. John McLean, Convener of the Baptist Union Evangelistic Committee, took a deep interest in the new cause, and for the first two and a half years the services were mostly maintained by week-end supplies sent by him. Much blessing rested upon the work, 32 being added by baptism during the first year. A Sunday School was also formed and continued to prosper. At the end of two and a half years it was felt the work required a settled Pastor, and Mr William Wyse, who was just then finishing his course at the Bible Training Institute, Glasgow, was inducted to the pastorate on Sunday, December 6th, 1906. Under his ministry steady progress was maintained, and the Church was received into the Union at the Assembly in October, 1910. But the work was being carried on in a hired hall, and after other two years it was felt that if further progress was to be made a building would have to be secured. Providentially, in the spring of 1912, the old village school in Larbert, a suitable, commodious building in two parts, suitable for both a Church and a hall came into the market, and with the sanction and help of the Baptist Union was purchased. After certain necessary alterations it was opened for worship in March, when services were conducted by the late Rev. John McLean. Since then further needed improvements have been made which have greatly enhanced the appearance of the building, and made it more convenient for carrying on the work. The present membership is 53. Iron founding is the principal industry. One member, George Philp, has gone into the ministry.

The first Baptist Church in Stirling was of the old "Scotch Baptist" type, and was "set in order" by Wm. Braidwood, co-Pastor with Archibald McLean, Edinburgh, in 1805. The eldership consisted of Arch. Shearer, Logie, and David Ritchie, Gargunnoch. Mr Shearer continued in office till his death in 1844, but Mr Ritchie was succeeded a few years later by Peter Walker, of Denny, who later removed to America. Thereafter there was a succession of elders; among them: Wm. Bruce, baker; John Cumming, shoemaker; and Ebenezer Gentleman. They met for many years in the Trades Hall, then in the Rechabites' Hall, and later in the Guild Hall. The existing Church was an offshoot from the Scotch Baptist Church a few years after its formation, in Mr Ritchie's time. A question arose as to admitting to Communion brethren who had communicated with other Baptist Churches of a different order. The Church was divided, and a number left, who, under the leadership, of Mr Grant, writer, formed a Church of the English Baptist order. No records of this Church remain earlier than 1825. The Church, however, seems to have received several additions at the time when Rev. W. Shirreff, of St Ninians, resigned his parish, having adopted Baptist principles. Among these additions were Robert Low, James Turnbull, and Wm. Archibald. Mr Low was subsequently appointed deacon and treasurer. Mr Grant, writer, was Pastor for a time, but went to America. At this time (1829) Mr Malcolm MacMillan, from Irvine, a member of the family of MacMillan, the publishers, was appointed Pastor, and continued till 1839, when he left with a number of others to form a meeting

in Port Street. This meeting was subsequently transferred to St Ninians under the leadership of Mr John Robertson. After this division the Church was served by Messrs Grant and Poddie, Mr Grant having returned from America. In 1842 they removed from Port Street to Spittal Street, where they continued to meet till the present Church was built in 1854, with the exception of one year in the Courtroom. In 1846 Mr Thos. Muir was appointed Pastor, and continued for two years, when on his resignation Mr Blair was appointed. He left in 1850, and in November of the same year Mr James Culross, M. A., became Pastor. He had studied at St Andrews, where he graduated M.A. in 1846. At the end of that year he was baptised. He continued his theological studies under Rev. F. Johnston, Edinburgh. After a year in Rothesay and a few months in Cupar he accepted the invitation to Stirling. Here he pursued an influential ministry of twenty years, and gave to the Baptist Church a leading place among local Churches. A good deal of his literary work was accomplished during these years. His best known books are "The Home in Bethany," "Divine Compassion," and "John, Whom Jesus Loved." Here he received the Degree of D.D. from St Andrews University. When the Baptist Union was formed in 1869 he was appointed tutor, and continued in office till he left for Highbury Hill, London, in 1870. He was afterwards minister of Adelaide Place Church, Glasgow, till he became Principal of Bristol College. He was appointed President of the Baptist Union of Scotland in 1870, and of the Baptist Union of Great Britain and Ireland in 1887. Rev. George Yuille, Irvine, who studied Theology under Dr Paterson and Dr Culross, was ordained to the pastorate in 1870, and served the Church for 43 years. When he began his ministry the membership was 97, and when he retired it was 217. During that time the Church halls were considerably enlarged, and form a fine suite for aggressive Church work. The Welsh Revival of 1904-5 reached Stirling, and its centre of activity was the Baptist Church. Hundreds passed through the enquiry room, many of them young people, and the Church was enriched with a large increase. This involved fresh responsibilities, but by the appointment of Mr W. A. Ashby as Assistant, and Miss Henderson as Deaconess, the younger members were supervised and a vigorous campaign carried on in the poorer parts of the town. Mr Yuille was for several years a member, and ultimately the Chairman of the School Board. He also acted as Secretary of the Baptist Union for 39 years (1880-1919), and no doubt his personality and statesmanship did much to consolidate the Churches in these early days. He was President of the Union in 1902. On retiring from the pastorate he became Superintendent of the Home Mission for three years (1913-16). Mrs Yuille (Jessie G. Nimmo) was his devoted and exemplary helpmate for 20 years. Her interest in the young, her visits in sorrow and bereavement, and her wise counsel in days of adversity, are graven deeply on many hearts. But she also possessed in rich measure all the qualities of a great leader. She started a Women's Own Meeting in the Church on Sunday afternoon, which still continues, and is a worthy memorial of her zeal in the Master's service. Her work in connection with the B.W.T.A. is also well known, and has left an indelible mark on the civic life of the "City of the

Rock." There is no need to speak of her wider work in the cause of Temperance throughout the land, or in connection with the formation and work of the Women's Auxiliary of the Baptist Union. That work has written her name largely on the heart of Baptist Scotland. Rev. John Shearer, Galashiels, succeeded Mr Yuille in the pastorate, till his removal to Dundee in 1921. During his ministry improvements were made in the Church and hall, and a manse purchased for £1000, which was paid in less than two years. Rev. W. C. Charteris, O.B.E., M.C., followed Mr Shearer in the same year. A new memorial baptistry was dedicated in July, 1924, at a cost of £350. The present membership is 275. In 1838 six members started a cause in Alloa, which greatly prospered under the apostolic ministry of Rev. James Scott. To-day that Church has a membership of 237. Several ministers and missionaries went out from the Church. Mr Alex. Young (President of the Union in 1905) was the first applicant for baptism in Mr Yuille's time, September, 1870. Mr Arch. Lawson (President of the Union in 1923), was a scholar in the Sunday School. Sir Josiah Symon, K.C., Adelaide, Australia, the son of a former Deacon, recently sent a handsome gift for church purposes, with special reference to the Sunday School.

The deciding factor that led to the formation of the cause in Tillicoultry was the disadvantage of walking to Alva (two

Tillicoultry. miles) or Alloa (four miles) along open country roads.

The movement had the encouragement of the Church at Alva, and after meeting for a few Sundays the Hamilton Street Hall was taken for Sunday service, and also for one week evening. Rev. D. W. Laing, Pastor at Alva, preached the opening sermon on 15th May, 1892, and this Hall was occupied until 1896. In April, 1893, the mission was formed into a Church, and in November, 1894, the members now numbering 28, gave a call to Rev. J. Holden, A.T.S., of Ripponden, Yorks. Under his care progress was made, and under his leadership the present Church in the High Street, seating 300, was built at a cost of £1000, and opened for public worship by Dr Wm Landels, of Edinburgh, in November, 1896. Mr Holden's ministry terminated in 1899 to the regret of all the members. The debt remaining on the Church at the time was £400. He was succeeded by the following ministers:—Rev. James Hair, M.A. (1899-1905), debt on Church reduced to £200; Rev. Walter Milburn, M.A. (1905-08), debt on Church extinguished; Rev. Frank Cunliffe, A.T.S., (1908-12); Rev. Alfred Wilson (1912-16); Rev. David Hoyle (1916-24). During Mr Hoyle's ministry a manse was bought and paid for. The present Pastor, Rev. J. Holden, A.T.S., returned in June, 1924, and although now afflicted with blindness, his ministrations are greatly appreciated, and a solid work is being done. Lewis Faichney, who died at Dollar in his 90th year is worthy of mention. In early days he walked to Stirling from Tillicoultry (nine miles); then later to Alloa from Dollar (seven miles); then to Alloa (five miles), and was a proud man when over 80 years he had only three miles to walk to Tillicoultry to break bread and worship with his brethren. The population of Tillicoultry is 3500.

The whole town is practically engaged in the woollen industry. Some miners in outlying districts. The usual Church services are being carried on, including Bible Class, Band of Hope, Cottage Meetings, and Women's Auxiliary. The Church has sent out one missionary and one minister. We have never lacked for voluntary services in offices which are usually paid for, such as precentor, organist, beadle, some having given many years to this work. Mr Robert Ferguson has filled the offices of Church secretary and Sunday School superintendent for 32 years.



VIII.—CHURCH ASSOCIATIONS AND BAPTIST UNION DEVELOPMENTS.

I. THE "SCOTCH BAPTISTS" AND THE FIRST BAPTIST UNION.

PERCIVAL WAUGH.

The independency and isolation of the Scotch Baptist Churches, as they grew in number, was mitigated by a principle operating from their inception. The family ideal was cherished; candidates from a distance were considered as members of the Mother Church and their gatherings as branches of that Church until a local fellowship was organised or "set in order." A connexion, rather than a formal association, linked the churches together; it grew up silently, based on their common faith and order, and the bond was not the less actual and potent that it was unannounced. The nexus of the common faith of the connexion was exhibited as early as 1776, when the Edinburgh church called that at Glasgow and its leader to account for having lapsed into Socinianism and withdrew from fellowship with it; while that based on a common order led to sharp divisions and the breach of the connexion later. From an early date the value of communication through personal intercourse or correspondence was recognised, and letters passed conveying information as to the progress of the churches or inciting to effort, and deputed brethren visited to render some service or to encourage those far away, and on return reported to the church from whence they had gone out. A union in service as well as a unity in doctrine was the ideal of these churches; and they co-operated from 1795 in aiding foreign missions and from 1798 in the support of missionaries engaged in spreading New Testament principles and gospel work in the Highlands, and even in some parts of England. Differences of view respecting internal church order or government ruled out from the connexion the churches formed on the English model and ultimately shattered the compact body of Scotch Baptists, almost reducing the denomination to an aggregate of unrelated units. A considerable printed correspondence between the differing Churches in 1810, and

again in 1834-35, testifies to the strength of the connexion and the sorrow occasioned by its rupture. That the breach of 1810 was widespread is seen from the fact that a dozen years later only seventeen were united in holding the original and stricter sentiments on the points at issue, and of these several were in England. On the other hand the churches of the more liberal view (still Scotch Baptist) were reckoned after the division of 1834 as numbering 53 in the United Kingdom, of which 27 were in Scotland. The Edinburgh Church (Bristo Place) maintained for a time a connexion among these by linking them in a gospel propaganda and by engaging a Missionary or Messenger, James Stephen, to visit and aid the weaker units; and the two Glasgow churches also strengthened the smaller ones in the West. The missionary effort fell away in 1840, and although it was renewed in 1847-50 under Robert C. Sowerby, it failed to arrest the drift apart.

THE SCOTCH BAPTIST ASSOCIATION.

In the meantime a more promising movement for association arose. At the invitation of the churches at Perth, Tullymet, and Blair Athol, ten churches mainly Highland (doubtless, as feeling most the disadvantages of isolation) joined on 29th July, 1835, to form at Tullymet the Scottish Baptist Association with the declared object of promoting brotherly intercourse, fostering united effort for extension, and gathering denominational statistics. Mr James Haldane gave the meeting his countenance and preached an impressive sermon; but the restricted outlook of the period is shewn by his abstention from joining the Association, as he doubted the scripturalness of a union of *churches*. With this feeling abroad it is not surprising that the growth of the Association was slow, and at no time, perhaps, did its membership exceed three dozen; the larger churches stood aloof. The leading spirit in the movement was Robert Thomson, pastor of the Perth church, and later at Dunfermline and Millport, and he was its first Secretary. Following the procedure of similar Associations in England, it proposed the issue of a Circular Letter to the churches annually and a yearly meeting. Three such letters were written, one in 1836 by Mr Thomson; that for 1837 by Robert Aikenhead, the Baptist pastor of a Congregational church in Kirkcaldy; and the third, a signally able one, in 1843 by Francis Johnstone, who had now come to Scotland

and brought energy and fire into the proceedings, and was largely instrumental the previous year in inducing the Association to change its name to that of the Baptist Union of Scotland.

THE FIRST BAPTIST UNION.

The first meeting of the Association under its new name, which was held at Cupar in July 1843, marked a new era. Mr Johnstone's Circular Letter sounded a trumpet call to effort and daring; a lofty vision inspired him and his high courage communicated his enthusiasm to his coadjutors. Calling his Letter "An Inquiry into the Means of Advancing the Baptist Denomination in Scotland," he rapidly sketched its rise and progress in the land, glanced at the existing position, and then advanced to the means for furthering the cause. First among these he placed the revival of the office of the Evangelist or itinerant preacher of the gospel to publish salvation in populous places and to unite in fellowship those who had received the truth. Next, he urged the assisting of small churches to maintain a pastor, and, gratefully citing the benefit to the Highland churches ministered by the Home Mission, he claimed that the weaker ones in the Lowlands should be the special care of the Union. A third object was the vital importance of raising an educated ministry in Scotland, for, while a Society for educating young Scotsmen in England for our churches had done much good, the end in view had not been fully gained inasmuch as English churches had intercepted them at the end of their training; a Theological Institution in Scotland was therefore imperative. A Building Fund for the removal of church debts, the publication of tracts on the character and ordinances of a Christian Church, and a spirited Periodical for the diffusion of intelligence and the spreading of the principles of truth were other means powerfully advocated; while an inclusive Union of all the churches, conducted according to the principles of Christian liberty and forbearance was regarded as an engine of the highest value for advancing practical measures for restoring the primitive model and rendering the churches entirely subservient to their Divine Head. Eighty years have since elapsed, but this summary may suffice to prove that our later conceptions of denominational requirements have gone little beyond Francis Johnstone's recital of them for his day.

And the denomination was in urgent need of an awakening impulse. The churches numbered about 90, many of them

small, with a total membership estimated at 5500; but they were without coherence, and few concerned themselves with matters beyond their own immediate interests. It had been left to the Baptist Home Mission to encourage church extension in the Lowlands as well as in the Highlands and to evangelise in both areas. The energetic policy of Francis Johnstone, capably seconded as he was by Robert Thomson and by James Taylor of Glasgow, now aroused the progressive elements in the churches and carried the new projects into execution with no little success; and it is a manifest testimony to his spiritual vitality and determination that his zeal achieved the majority of them during the brief existence of that first Baptist Union. Finance was the usual drag-weight, but work undertaken brought, as always, sympathy and support. Albeit with slender resources, the Union made good. James Blair, Thomas P. Henderson, and several others served as active evangelists, and churches were founded as the fruits of their ministrations. Independently, churches arose in the cities under the auspices of the Union, while yet others in the lowlands were aided from a treasury all too shallow for the claims made upon it; an Academy was founded as a separate organisation in 1846 having been begun privately in Cupar during the preceeding year—and, under Mr Johnstone's tutorship, in nine years trained nearly twenty young men for the ministry, among whom were those bearing the honoured names of Culross and Flett; tracts were specially written and printed, while others were acquired from England for distribution; no less than three magazines were issued, "The Evangelist," a monthly for general circulation from 1846 to 1853; "The Myrtle," a periodical for children, for a shorter period; while the third was issued gratuitously. The gathering and circulation of the statistics of the churches at intervals was a useful service of record, if not one evoking enthusiasm on the part of the average member. But an end came to these benignant activities (except that for ministerial education, which was continued under another Society) with the departure of Mr Johnstone from Edinburgh to Cambridge in January 1856, and the Union itself then lapsed. It was, however, at that date no longer a Union of churches but an association of individuals, it having resolved itself into such in August 1852, though holding to the old name.

II. BAPTIST UNION DEVELOPMENT.

REV. GEORGE YUILLE.

The Union of Baptist Churches, formed in 1869, has for its spiritual origin the great Evangelical movement of the earlier part of the century under Robert and James Haldane, culminating in the Disruption of 1843 and the Revival that followed in 1859. Efforts in the direction of union had previously been made. A number of Scotch Baptist churches of those earlier days formed themselves into a so-called "Sisterhood" of churches which seems to have been more conservative than aggressive in its character, seeking rather to defend its practices than extend its principles. An Association was formed by James A. Haldane, Secretary of the then recently-formed Home Mission, but it is described as having been merely a "Fraternal," and after a few years it was discontinued, "from fear of Presbyterianising the churches and clericalising the ministry." That is significant of the stage that had been reached under the Scotch Baptist discipline.

The first Baptist Union was formed in 1843. There were then 90 churches in Scotland, but the larger churches held aloof from the movement, and the Home Mission, anxious to retain its own hold on the denomination, did not encourage it. It was, however, a great advance on previous efforts, both in the scope of its programme and in the results it achieved. It covered pretty much the same ground as the existing Union, and considering the conditions, showed even greater enterprise. It employed two evangelists, issued two monthly magazines, and led to the first Baptist institution for the training of the ministry. Two names were associated with this movement, Rev. Francis Johnstone and Rev. William Landels, and when a few years later these brethren removed to England, the Union, deprived of their leadership, ultimately dissolved.

The predecessor of the existing Union was the "Baptist Association," formed to promote the education of young men for the ministry. Its chief promoter was Dr. James Paterson of Glasgow, who was also its sole tutor. A course of Arts at the University and Theological studies arranged by the Association were combined during the winter session, the emphasis being placed on Theology, so that the students were not encouraged to take a full course at the University. The Association

continued for twelve years, and although consisting only of individuals, it fostered the spirit of unity among the churches and prepared the way for the larger effort. But unity and co-operation were of slow growth. The churches were few, comparatively small, and isolated. Many of them held views of independence that kept them jealously apart. Variety of opinion as to the ministry, open or close communion, as well as doctrinal differences served to confirm this isolation even among neighbouring churches. Consequently there was little co-operation except for Home and Foreign Mission work, and it was largely this that saved the situation. For union is not brought about by argument or persuasion. It is an atmosphere produced by devotion to common ends and common service for their attainment.

The subject of Church union was carefully considered at the annual meetings of the Association in 1865 and 1866, and a committee appointed to ascertain how far such a union was practicable. The prospect, however, was not favourable, and the committee never met. But the subject was not allowed to drop, for at the next annual meeting a motion proposed by Rev. Richard Glover, of Blackfriars Street Church, Glasgow, was adopted:—"That a meeting of all who are friendly to a more comprehensive union should be held in January following." At that meeting, presided over by Mr Hugh Rose, Edinburgh, the following Resolution was passed:—"That a union of the Evangelical Baptist Churches in Scotland is desirable and practicable, and that its object shall be to promote evangelical religion in connection with the Baptist denomination in Scotland, to cultivate brotherly affection, and to secure co-operation in everything relating to the interests of the associated Churches, and generally to further every good work which from time to time may commend itself to the brethren as likely to be instrumental in the conversion of souls to the Saviour." A committee was appointed to communicate with the Churches and to arrange for a meeting of delegates to be held at the approaching annual meeting of the Home Mission in April. Such a meeting was accordingly held in Edinburgh, when Resolutions relative to the situation and Rules of the proposed Union were adopted and authorised to be sent to the Churches for revision and approval. Thus after due deliberation and in spite of the doubts and apprehensions of some of the larger Churches the Union was formed at length in the Hall

of Hope Street Church, Glasgow, on 21st October, 1869, Mr Howard Bowser in the chair. A few names stand out as specially associated with this important event in Scottish Baptist history, men who had laboured to bring it about and who gave to the Union its character and scope. Besides Mr Glover (afterwards Dr. Glover of Bristol) and Rev. T. W. Medhurst, North Frederick Street Church, Glasgow, who acted as Secretary at the preliminary meeting—both of whom removed to England before the Union was formed—there were the venerable Jonathan Watson, first President of the Union; Dr. James Paterson of Hope Street Church; Dr. Culross, Stirling; Dr. Flett, Paisley; Mr Howard Bowser, who was appointed Treasurer, and Rev. W. Tulloch, Secretary; Bailie Walcot and Mr Hugh Rose, Edinburgh; Mr Thomas Coats, Paisley, took part in the proceedings, and was fifth President. The Union was formed in the old Hope Street Church, near where the Corn Exchange now stands. It consisted of 51 churches with 3500 members. Rev. Jonathan Watson addressed the assembly on “Christian Liberty, Equality, and Fraternity.” The Union was formed to promote fellowship among the churches, to strengthen and extend missionary operations at home and abroad, to help churches to maintain an efficient ministry, to provide suitable accommodation for public worship, and to encourage church extension. Other objects have since been added.

At that first meeting Dr. Culross read a paper on
MINISTERIAL EDUCATION IN SCOTLAND
and was appointed its first tutor. Two students were transferred from the Association and three others were received. But although ministerial education was included in the Union programme it did not by any means receive unanimous support. Some of the more prominent members contended that a Theological School in Scotland was not necessary, and recommended that our students should be sent to one or other of the Baptist Colleges in England, while others still more conservative deprecated any emphasis on education, apprehensive of a “man-made ministry.” The atmosphere, therefore, was not favourable to progress in this department, and although organised and vigorously carried on by those who believed in it, the work languished until, in 1894, it was discontinued by a vote of the Council as part of Union work and the present Baptist College of Scotland formed. That result, however,

was preceded by a series of discussions and controversies on the subject during the previous ten years. Like most controversies it represented the struggle between the ideal and the practicable, in which the idealist has ultimately to recognise the human limits within which attainment is possible and content himself with what is practicable. Whatever else that controversy did or failed to do it certainly made the churches familiar with the claims and advantages of an educated ministry. The College continues under a separate management, but the review of its work forms part of the annual session of the Union, and it receives the generous and increasing support of the churches.

The first act of the Union was the formation of

THE MINISTERS' PROVIDENT FUND.

This was an enlargement of the existing "Beneficiary Fund" connected with the Home Mission. It started with a capital of £2500, and was intended to give its retired members an annuity of £40, with half that amount for widows. That modest amount, however, was never reached under the old Scheme. But in 1922 a new scheme was adopted to provide £100 per annum to each minister retiring at 65 years of age and £50 for widows. A capital sum of £32,000 was required to make this provision, and it was indicated how £25,000 of this amount might be secured within five years, leaving the balance to be raised by a special effort. At the close of 1925 the Fund stood at £22,827 (including its share of the United Appeal Fund (with two of the five years still to run). The Scheme is thus within measurable distance of being realised.

A SUNDAY SCHOOL ASSOCIATION

was formed in 1886 to organise the Sunday Schools and promote the spiritual interests of the young. Three years later this work was undertaken by a committee of the Union. 78 schools were enrolled with upwards of 8000 scholars and 967 teachers. The schools now (1925) number 165, with 2697 teachers and 20,182 scholars. These figures include 792 members of Junior Bible Classes connected with the schools. In addition there are 107 Ministers' Bible Classes with 4562 members. The work, which has been carried on under capable and enterprising leadership (specially that of Mr Alex. Young, Glasgow, who acted as Convener for 25 years), is organised under five departments, including Foreign Missions, Young Worshippers'

League, and C.E. Societies. District Conferences for teachers are held to promote fellowship and discuss improved methods of teaching, while annual examinations test the efficiency of of the teaching and the Bible knowledge of the scholars. A recent development under the Young People's Committee aims at promoting fellowship among the young by means of Rallies, week-end Conferences, with Essay Competitions in Bible subjects. During recent years work among the young has entirely altered its perspective. The Sabbath School is no longer regarded as a side issue or bye-product of the church but an integral and essential part of its work, since churches are built up not only by conversions from without but largely from the families of the church itself.

The growth of the movement in Scotland and the opposition encountered may be indicated in the following extracts from an account of "the Sabbath Schools in Scotland" prepared for the World Sabbath School Convention, held in Glasgow in June, 1924:—

"In 1775 Rev. John Burns, minister of the Barony Church, Glasgow, turned his attention to the neglected youth of the Calton, then a part of his parish, and successfully carried on a Mission Sabbath School there under his own superintendence. The School was in a vigorous condition five years before that memorable Sunday in July, 1780, when, in the home of Mr King, St. Catherine's Street, Gloucester, Robert Raikes began the work that was soon to spread and stamp him as the founder of English Sunday Schools. The publicity given to the movement in England no doubt furthered the cause in Scotland, where it was more a matter of organising work already well established than of initiating a new departure." As regards the opposition encountered, we are told that "in Paisley, a town with strong Radical tendencies, the early efforts of Sabbath School teachers were looked on with suspicion by the Government, and the Sheriff was instructed to hold an enquiry into their ends and aims. The teachers were summoned to give an account of their politics and principles, and for a time a painful feeling existed. The office-bearers were called upon to produce their rules and books. After careful scrutiny, the Sheriff was satisfied that no sedition could be propagated by the Bible, the Shorter Catechism, and Watt's Hymns, and the teachers were dismissed with clear characters." This reads quaintly in the year when the 9th World Sunday School Convention was held in Glasgow, where 54 nations were represented by 2810 registered delegates and its meetings attended by many hundreds of visitors. As indicating the outlook of the Convention, the following resolution on "Child Welfare" may be given:—"This Convention, in the light of the incarnation and mission of our Lord, and in the belief that the hope of the world lies with the young and the yet unborn, urgently

advocates the adoption in all lands of such standards for child welfare as will increasingly secure for children everywhere their essential rights to birth in health, honour, and happiness; supply of adequate food, clothing, housing; education of body, mind, and spirit for the development of all the gifts and powers of life; enjoyment of recreation and companionship, of beauty in nature and art; protection from neglect and cruelty, abuse and exploitation. And this Convention calls upon the Sunday School and other Christian workers to give leadership in a world campaign for a higher valuation of child life, and to devote service to national and local movements towards the practical application of the Gospel to the betterment of the world's children."

The call to the churches in these days is to win the young people for Christ, and that requires the prayerful co-operation of parents and teachers and of the church itself if the divine promise is to be fulfilled—"I will pour out My Spirit upon Thy Seed and My blessing upon thine offspring, and they shall spring up as among the grass and as willows by the water courses."

DISTRICT ASSOCIATIONS.

It was inevitable that sooner or later the Churches should form themselves into district Associations to further the purposes and foster the spirit of the Union within their own areas. First among the larger groups and then gradually in the provinces these Associations were formed, till now the 12 existing Associations include all the Churches except those in the Highlands and Islands of the West. The latest addition is the Shetland Association, formed in 1920. The object of these Associations is three-fold:—(a) To promote the spiritual life of the Churches by conferences and evangelistic meetings; (b) to assist the weaker Churches; and (c) to initiate new Churches within the district. The extension work of the Fife-shire Association, aided by the Union, has resulted in the erection of Churches at Pathhead in 1900; Pittenweem in 1902; Rowhill in 1904; Inverkeithing in 1905; Lochgelly and Buckhaven in 1909; and Rosyth in 1920; all these being new causes. Glasgow Association has Cathcart (1923) and Moss-park (1924) to its credit, and Edinburgh Association has Abbeyhill (1895) and Gorgie (1908). Lanarkshire Association has recently added Lanark, Larkhall, and Harthill to its membership, and has raised a fund for Church building and debt liquidation. Ayrshire Association added Girvan in 1921. All the Associations have taken part in furthering the schemes of the Union and so unifying their forces and preparing for further advance.

EVANGELISM

must be the note of every Church that lives by conversions. The pastor must "do the work of an evangelist" in the pulpit and throughout the district, and train his people to help. It was the proclamation of the Gospel throughout Scotland during the first quarter of last century that woke up the Churches from their sleep of moderatism and in that movement our Baptist pioneers took no inconsiderable part. The union of the Churches gave new impulse to this work of evangelisation, so that in 1889 a committee was formed for evangelistic and Church-extension purposes. Fully 20 Churches have been formed in this way, although since the formation of the Union 90 Churches have been formed and 106 new places of worship built or bought. This evangelistic effort has been directed chiefly to the central and southern parts of Scotland, the western and northern parts, especially the Highlands and Islands, including Orkney and Shetland, being under the special supervision of the Home Mission Society. So that now from Dumfries to Lerwick, and from the furthest point of Islay or Colonsay in the west to St. Andrews and Anstruther in the east, Baptist Churches may be found. At the same time it is to be noted that there are 8 counties in Scotland where Baptist Churches do not exist. In 1906 Rev. D. Merrick Walker, Dunfermline, was appointed Agent and Evangelist of the Union, and continued his work among the Churches till 1914. To help this Church extension work, a

LOAN AND BUILDING FUND

was formed in 1876. It started with a capital of £4000, and is now £7800, nearly all of which is on loan either on churches or manses. A total of £45,738 has been on loan since its formation. The loans on manses is a recent development. Owing to the scarcity of houses and the rise of rents as a result of the War, Churches, especially where there was a change of pastorate, were compelled to purchase.

In the closing years of last century a fund was started called the

20TH CENTURY FUND

chiefly for Church extension and Home Mission work. It was organised by the Baptist Union of Great Britain and Ireland, and aimed at raising £100,000. £115,000 was actually raised, Scotland's contribution being £12,000. With the help of this

Fund the Union undertook to organise at least one Church every three years and see that a suitable building was provided. Fourteen Church have been formed in this way and 11 buildings erected, these being included in the figures already given. It was intended that the Fund should be spread over 25 years, so that its capital is now exhausted, with the exception of one section. This section was specially reserved for any purpose which the Union might afterwards approve. It was finally decided to reserve it as a contribution towards the future purchase of a Church House. This anticipation has at length been realised by the acquisition of a property having a central situation in Glasgow and to be utilised for the increasing business of the Union. This Century Fund effort, which was considered formidable at the time, has been overshadowed by a greater and more recent movement to raise £50,000 as a

SUSTENTATION FUND

to supplement pastors' incomes. This movement was also originated in England under the larger Union, which has raised £250,000 for similar purposes. Part of the scheme is to arrange for pastoral settlement and exchange, and this has already proved eminently helpful both to the Churches and the pastors. In Scotland the movement started a year later at a series of memorable gatherings in February, 1914. Such was the enthusiasm and generosity shown on that occasion that nearly half the amount then aimed at, viz., £30,000, was promised straightway, and the Committee was encouraged thereby to raise the total to £50,000. The sudden outbreak of war interfered with the movement for a time, but faith and courage revived, and the effort was renewed. The Scheme aimed at securing a minimum salary of £120 for single men and £150 per annum for married men. But as the cost of living was enormously raised after the war these sums became totally inadequate, and a Supplementary Fund was inaugurated. This was subsequently merged in a

UNITED APPEAL FOR £25,000

on behalf of the Baptist Missionary Society, the Ministers' Provident Fund, and the Augmentation Fund. It was intended that this last Fund, supplementing the Pastors' Income from the Sustentation Fund, should be expended over a limited number of years, and that Churches benefiting by it should proportionately increase their pastors' salaries. The operation

of these two Funds has saved the situation in many churches, has fostered the spirit of fellowship, and encouraged the churches to "attempt great things for God."

A recent development of the Union has been

THE WOMEN'S AUXILIARY.

Its purpose was outlined by Mrs Yuille during the session held at Aberdeen in 1908, and its Constitution was adopted by the Assembly in the following year. The objects of the Auxiliary are "to organise the women of the churches for the spread of evangelical truth and Baptist principles; to assist the Union in promoting any Scheme for the advance of the Denomination; to appoint and support Deaconesses; and to organise women's work generally in the churches." It is a union of prayer and Christian effort by district visiting and distribution of gospel literature. From 1913 a lady agent, Miss Henderson of Stirling, has been maintained to help the churches in evangelistic and social work. During the first year of the war the Auxiliary inaugurated a scheme for the purchase of a motor ambulance to be used to convey the wounded to hospital. Over £900 was speedily raised, sufficient to equip two such ambulances, which were formally handed over to the Government at a meeting in Adelaide Place Church on 10th November, 1914. They were attached to the Base Hospital at Rouen. Red Cross work also engaged the energies of the women during the years of war, and a great quantity of useful material was sent to the Headquarters both of the Army and Navy. Nor were the mothers forgotten in the manse of our churches where so much heroism is displayed and so much hardship silently endured. A Manse Fund was raised, and each Christmas during three years in succession a bank cheque was sent to over 30 manse as a special gift to the mother. The acknowledgments received were a pathetic revelation of the need so generously relieved. The Auxiliary also effectively supported the Union in raising the Sustentation and Augmentation Funds. £12,500 was their contribution to the larger Fund, and in response to an appeal from the Union Committee in charge of the smaller Fund they helped to bring that Fund to its total of £21,000. There are at present 72 branches of the Auxiliary among the churches. In its early years the Auxiliary owed much to the leadership of Mrs Yuille and Miss Isabella Watson; and its 16 years' record leaves it full of the vigour of youth and planning new schemes of usefulness.

In 1898 a LIBRARY COMMITTEE was formed, which later became the

LIBRARY AND PUBLICATIONS COMMITTEE.

Its formation was occasioned by the legacy to the Union of Rev. Hugh Anderson's Library; and this was supplemented afterwards by a similar legacy from Rev. John M'Lellan. Both these brethren had been Tutors under the Union. The books of Rev. J. Cumming Brown, formerly of Perth and Dundee, were a still later addition. Other donations have been received from time to time, and the Library, both in its theological and general literature departments, is now suitably accommodated in the Church House, and is available for consultation or loans. The Publications Department has hitherto been confined to Pamphlets and minor Baptist Literature, but now enters on a more ambitious career by the publication of this volume.

TEMPERANCE.

In 1923 the Scottish Baptist Total Abstinence Society became the Temperance Committee of the Union. That Society was formed in 1881 "to promote the practice of total abstinence among the ministers, students, members and adherents of the Baptist Churches in Scotland, and to further the interests of the Temperance cause in general." This double object was steadily kept in view during the 42 years of the Society's existence, and the result was seen in the fact that when it handed over its functions to the Committee of the Union all the pastors and students were on the list of abstainers, all the churches used unfermented wine, and in none of them was a license-holder to be found on the roll of membership. In common with other agencies throughout the country this Society existed to promote personal abstinence and legislative reform, and has lived to see most of the churches in Scotland adopt this programme. Education and legislation have been the watchwords of the movement from the beginning. The record of the Society is distinguished by vigour and enterprise. In addition to the usual means of propaganda—public meetings, conferences, sermons, and literature—in 1896 it organised missions to fishermen in the various fishing centres; and four years later appointed a travelling agent, Rev. A. A. Milne, who was succeeded twelve years later by Rev. J. B. Frame. These brethren during their combined period of 23 years gave a great impulse to gospel-temperance work throughout the land.

During the Society's existence several abortive attempts were made to legislate in favour of Local Option. In 1894 the Liberal Government introduced a Local Option Bill which was supported by 70 petitions from Scottish Baptist Churches alone, but the Government was defeated before the second reading was passed. Thereafter successive Local Option Bills for Scotland were introduced until in 1913 success was attained, although seven years had to elapse before the Act could be put in operation. The result of the two polls that have since been taken have shown how strongly entrenched the liquor interest is in our towns and cities, and how much has yet to be done to educate the conscience of the people on this great national evil. By the formation of its Temperance Committee the Union has come into line with the other churches in Scotland and fulfilled a prediction made by one of the speakers at the annual meeting of the Society in 1886, who said:—"I hope you will increase as a Society so much as to bring about your own extinction, and that the Baptist Union itself will become a Temperance Union." An important condition in connection with this new arrangement was the appointment of an evangelist to be under the direction of the Evangelistic Committee. The choice of the Union fell on Rev. T. A. McQuiston, Rutherglen, who is now engaged in this task, and is supported by the goodwill of all his brethren.

Since the days of Dr. Carey our Churches have been interested in

FOREIGN MISSIONS.

It was the perusal of Carey's first "Narrative" that led Robert Haldane to sell his Airthrie Estate with a view to Mission work in Bengal. And though prevented from carrying out this intention, yet in all his Home Mission work he never lost sight of the wider field. The visits of Rev. Andrew Fuller among the churches also helped to keep the sacred flame alive. He found in Rev. Christopher Anderson, Edinburgh, and Rev. George Barclay, Irvine, two strong supporters of the Mission. Mr Barclay accompanied Mr Fuller on one of his collecting tours in the south-western counties of Scotland, while it was Mr Fuller's desire that Mr Anderson should be his successor in the office of Secretary to the Mission. During the 11 years' alienation between the Society and the Serampore Mission these brethren stood loyally behind Serampore and were largely

instrumental in bringing about the reunion in 1838. To their names should be added that of Rev. John Leechman, who was set apart for Mission work at Serampore by Mr Anderson in Charlotte Chapel in 1832 and succeeded Dr. Carey in his college and pastoral work. He returned in 1837 and took part in the negotiations for reunion, afterwards succeeding Mr Barclay, his father-in-law, in the pastorate of the Irvine Church. The growth of the churches and their interest in this work is indicated by the growth of their contributions during the existence of the Union. These were, in 1869-70, £988, including £57 to the Zenana Mission, then recently begun. Twenty-five years later, in 1894-5, the contributions were £3491; in 1919, £9558; in 1925, £9887. These include £2371 for the Women's Missionary Association (formerly the Zenana Mission), and £2657 for the Medical Missionary Auxiliary. The first contribution to the last-named Mission was £5 in 1903.

THE UNION,

which began with 51 churches and 3500 members now consists of 143 churches and 22,486 members. The greatest increase has been in Glasgow and the West, where the 14 churches of 1869, six of which were in Glasgow, have become 56, including those in the shires of Lanark, Renfrew, Dumbarton, and Ayr. Edinburgh district has increased from 7 to 13 churches; Fife and Forfarshire from 10 to 26.

The Union is affiliated with the larger Union of Great Britain and Ireland, which consists of 3158 churches and 413,841 members. It is also federated with the

BAPTIST WORLD ALLIANCE

formed in London in 1905. On that occasion about 3000 delegates assembled from almost every country in Europe and from America, representing a world-membership of 8 millions. It was intended that the Alliance should meet every five years, but owing to the World Missionary Congress in Edinburgh in 1910 the second Session of the Alliance was not held till 1911 in Philadelphia. Owing to the war the third Session was postponed till 1923 and held in Stockholm. European Congresses, however, were held in Berlin in 1908 and in Stockholm in 1913. The latest Baptist world statistics give a total of 73,513 Churches and 10,695,614 members, an increase of 189 Churches and 135,997 members for the year.

Here in Scotland we are among the least of the tribes of Israel, but we have a great inheritance and claim a world-wide fellowship. This is a testing time for every Church and for the Church of Christ everywhere. That Church will survive and prosper in the coming days that maintains its steadfast loyalty to Christ and that Christ can use in the service of men. We must renew our allegiance to the unchanging Christ and adapt our methods to the changing times if we are to meet the new conditions and share the new tasks in front of us. At the same time we must be true to our spiritual ancestry and to the truths they held, and for which in many instances they died, if we would justify our continued existence as a separate people. What are these truths? Briefly, we hold the real presence and supremacy of Christ in every individual Church; the supreme authority of Scripture over all the creeds and decrees of men; liberty of conscience; the separation of Church and State; the priority of faith before Baptism, implying the regeneration of the individual and the evangelisation of the race, in keeping with the terms of Christ's Commission. These were the demands of our spiritual progenitors who were Protestants long before the Reformation; and these we must continue to maintain till they have been embodied in the new Protestantism of the coming age. So shall we best contribute to the progress of the Churches in our own and other lands, and share in the fulfilment of the prophetic word: "A little one shall become a thousand and a small one a strong Nation: I the Lord will hasten it in His time."

IX—EDUCATION FOR THE MINISTRY.

REV. T. STEWART, M.A.

TRAINING THE MINISTRY.

For the earliest Baptist Churches in Scotland the question of providing trained ministers can hardly be said to have arisen. Although the "Scotch Dippers" were fiercely denounced by John Knox, the first Churches of which we have any record were founded by certain officers and men belonging to Cromwell's Army of Occupation, and these doubtless "edified themselves." The oldest of our existing Churches—Keiss, in Caithness-shire—was, during its first period, shepherded and taught by its founder, Sir William Sinclair, who had imbibed in England the Baptist Faith.

SCOTCH BAPTISTS.

Later among the so-called "Scotch" Baptist Churches two things obscured the need for anything like deliberate arrangements for theological training. First, their distinctive theory that the Ministry should be a "plurality" of elders or pastors drawn directly from the Church's own membership; and second, the fact that not only was their first leader, Archibald M'Lean, a man of outstanding gifts as a student and expositor of sacred learning, but several who joined their ranks and ministered among them had been trained for, and had exercised the ministry of, the Presbyterian Church. Then, though salaries were granted in certain cases for special service—(Archibald M'Lean was set apart by his Church to give whole-time service, and a salary was allowed to him.)—their pastors generally, while they ministered to the Churches according to their gifts, earned their own living in ordinary callings. Thus the problem of ministerial training did not really present itself in the first generation, and many in a later one were of the opinion of Mr Ninian Lockhart, Kirkcaldy, who wrote extensively and passionately against the unwisdom, the unspirituality, the unscripturalness of withdrawing young men from ordinary work or business and training them for the ministry as a calling by which they should earn their bread.

HALDANE SEMINARIES.

With the rise and spread of the Haldane movement, a new element entered into Baptist life and history in Scotland. The opposition of the Presbyterian Church of Scotland to "unauthorised preachers" drove the brothers Haldane outside the fold, and their heroic labours for the evangelisation of their native land issued in the formation in many places of Independent or Congregational Churches. Preachers being required for these, and also for their extensive evangelistic enterprises, the Haldanes at their own expense organised Seminaries for the training of men for the Gospel Ministry, and it is said that these schools furnished most of the 185 men sent out for work in Scotland, Ulster, and the North of England by the Society for Propagating the Gospel at Home during the nine years ending 1806. The Glasgow school was the forerunner, if not the foundation, of the Scottish Congregational College. When they became Baptists the Haldanes naturally enough continued this plan, and in 1820 Mr Robert arranged that classes should be held in Grantown-on-Spey, under the care of Mr Lachlan M'Intosh, and some twenty men were sent there and supported by him during their training. Among these was John Leechman, M.A., who, after labouring at Serampore, India, held pastorates in Scotland and England, became noted for a book on Logic, of which three editions were published, and received in recognition from his Alma Mater, Glasgow University, in 1859 the honorary degree of LL.D.

Meantime several churches had been formed after the ordinary "English" Baptist order with a recognised minister (as distinguished from the "Scotch" Baptist order with its plurality of pastors drawn from the Church's own immediate membership). These Churches were frankly dependent on England for a supply of leaders, so much so that in 1837 there was formed the "Baptist Academical Society for Scotland," which finding it "impracticable" to train students for the ministry in Scotland, sent them to Baptist Colleges south of the Border. Their experience, however, was not encouraging—of thirty students sent to England only six returned to work in Scotland!—and after a year or two the Society ceased to exist.

FIRST SCOTTISH BAPTIST UNION.

In 1835 there was formed the Scottish Baptist Association, and this in 1842 decided to call itself the Baptist Union of

Scotland. It comprised, however, only that section of the Churches in which "a free Gospel" was declared on the basis of "the three Universals," as they were called in Scotland:—God loves all men: Christ died for all men: the Holy Spirit strives with all men. The older and stronger Churches being Calvinistic held aloof. One of the leading spirits in the Union movement was the Rev. Francis Johnstone, then of Cupar, and later of Edinburgh. Mr Johnstone, after a full course in Edinburgh High School and Edinburgh University, had himself been trained for the ministry in Bradford (now Rawdon) Baptist College. In 1845, though unsupported by any Committee, he determined to do what he could among Scottish Baptists for Ministerial Education, and at Cupar he gathered several likely young men around him. On his removal to Edinburgh in 1846 he was able to form the Baptist Theological Academy (Scotland), with a Committee to manage its affairs, and himself as tutor. The Committee, in issuing an appeal on behalf of ministerial education deeply lamented "that so many years had rolled over the Baptist body in Scotland without the institution of a Theological School, where holy and talented young men might acquire such Biblical knowledge as would fit them for more extensive usefulness." They then went on to say "we exceedingly rejoice that for some years educational Committees have been at work in Edinburgh and Glasgow with a view to a better state of things amongst us. For all the good they have been the means of doing we are truly thankful. Still, we look upon the plan generally pursued hitherto of sending the young men to England as being a great deficiency. (They had already lamented that of thirty sent only six were then labouring in Scotland.) Some might plead for the advantages of such a plan. One thing, however, is evident, that the very same advantages would be gained by other bodies were they to send their students across the Border; but the very suggestion of such a scheme would by them all be justly deemed preposterous and worthy of contempt and ridicule. No reason for such a conclusion could be assigned by them which might not also be employed by the Baptists."

For ten years this Theological Academy did excellent work, the classes being held first in Cupar, and then, on Mr Johnstone's removal to the Capital, in Edinburgh. The course of study prescribed was fairly comprehensive and ambitious.

“ The regular course of study shall consist of four consecutive terms of nine months each, viz., 15th August to 15th May, during which period the students shall be instructed by the tutor in the Greek and Hebrew Scriptures, Theology, Church History, and Biblical Criticism, and shall attend classes in the University for Greek, Latin, Logic, Mathematics, Moral Philosophy, and Natural Philosophy, except in those cases where all or any of these classes have been previously attended.”

Notwithstanding scanty resources the work actually done by this Academy was of a notably high order, and the results achieved were most encouraging. Among the men sent forth were such fine spirits as Finlay Forbes (the father of Principal J. T. Forbes, D.D. of our present Scottish College), Dr. James Culross, who became Principal of Bristol College, and Dr. Oliver Flett of Paisley. But with Mr Johnstone's removal to Cambridge, in 1856, this enterprise, and also the first Baptist Union itself, came to an untimely end.

The question of Denominational organisation for fellowship and enterprise only possible to united effort still remained; and in 1856 yet another Association was initiated—this time of individuals. The pressure of the need of an educated Ministry especially continued, and from being one of the objects of this new Baptist Association of Scotland it became, from 1860 at anyrate, its main concern. During the next nine years some twenty students were brought under the able tutorship and inspiring guidance of Dr. James Paterson, the founder and minister of Hope Street (now Adelaide Place) Church, Glasgow. The plan of training included both a University and a Theological Course, the only drawback being that they ran concurrently. Several of the men trained by Dr. Paterson played a decisive part in the later development of the Denomination, notably Rev. Alexander Wylie, M.A., who served for more than forty years as lecturer in Biblical and Systematic Theology, giving full proof of great erudition and fine scholarship; Rev. P. J. Rollo, who for thirty-three years acted as Convener of the Board of Studies and leader of the College Devotional Classes, inspiring successive generations of students with his enthusiasm for learning and for piety; and the Rev. George Yuille, who as Secretary of the Baptist Union for thirty-nine years loyally supported the ideal of a thoroughly equipped Baptist College for Scotland.

THE BAPTIST ASSOCIATION OF SCOTLAND

in 1869 gave place to the present Baptist Union which, as one of its purposes, took over what had been practically the sole function of the Association, namely, to make provision for the Theological training of young men of piety and parts, and Dr. Culross, then minister of Stirling, was appointed tutor.

The road then seemed clear to a really satisfactory system of Baptist training for Baptist Students in Scotland, and the new plan of University attendance in the winter six months, and Theological instruction in the summer promised to obviate some of the difficulties previously encountered. Had it been possible to retain Dr. Culross for an extended period the troubled history of succeeding years might have been spared our Union and our Churches, but his transference to an English pastorate changed the whole course of events. At first the difficulty created seemed insuperable, but in 1871 the Rev. Hugh Anderson of Bratton, being able through special circumstances to offer whole time service, the Committee gladly appointed him. His early and unexpected death just at the close of his first session with the students again threw the whole matter into the melting-pot. So difficult was the position that a motion was made in the Union Council in 1873, "That it be suggested to the Educational Committee that it is desirable in the meantime that the Committee, while taking a vigilant oversight of the Students of the Union should send them for their Theological instruction to some one or other of the Theological Halls of the country." This motion, though influentially supported, was not accepted, and though its idea cropped up again and again it was fortunately never approved. In their difficulty the Union turned to Dr. Paterson in his retirement, and, responding to the emergency, he faced the work again, conducting Theological classes for the next three summers. In 1878 Dr. Culross returned to Scotland as minister of Adelaide Place Church, Glasgow, and he was at once invited to assist again in the work of ministerial education, and that same year Dr. Paterson, now an old man, served his last session.

The story of the next dozen years is one of such bitter controversy that even if it were desirable it is impossible to trace it in any detail. Three policies or plans divided the brethren. (1) The first proposed to have one tutor responsible

for the whole course of Theological training and devoting all his time to the care of the students, he being free to call to his assistance from time to time occasional lecturers on special subjects. (2) The second, alleging that the Denomination in Scotland had not men sufficiently qualified in Theology to teach it, proposed that Baptist students should be sent to Presbyterian or other Theological Halls already in existence, their course to be supervised by the Union Committee, or, alternatively, that they should be sent to Baptist Colleges in England. (3) The third plan (urging that the first placed an impossible task on one man and would not be fair to the students, and that the second was neither true as to the fact on which it was founded nor wise from the point of view of the Denomination, since logically followed out by the members of the Churches it would mean the end of the Churches themselves) set out the ideal of a Denominational College, fully equipped and adequately endowed, and proposed to work towards this by instituting a collegiate system of theological instruction, three or four ministers competent for the task being asked, while still retaining their pastoral charges, to teach the subjects deemed necessary.

All these plans, save the alternative suggested in (2), had in view the great difference then existing between Scotland and England in the fact that the Scottish Universities were, as they still are, open on equal terms to all comers, so that there was no need for the Denomination to provide anything in the way of general education, but only the definitely theological training. In 1880 the third plan was actually in being, with twenty-two students under the guidance of four qualified teachers—Dr. Culross, Dr. Flett, Jervis Coats, M.A., and Alex. Wylie, M.A. That year, however, at the annual meeting in October, plan number one was again proposed, and in 1882, by a large majority, the Council definitely adopted it, and invited Dr. Culross to give himself wholly to the work. The divided vote and the urgent call of Bristol College led him to decline the invitation. From that point on the controversy grew ever hotter, threatening at times to break up the Union itself, hindering the work of the Churches in many ways, and embittering lives not a few. Finally, in 1893 the Educational Fund was in such a critical state that to the relief of all it was agreed that the work of educating students for the ministry should cease to be one of the

objects of the Union, and that another independent organisation should be formed for the purpose. Thus, in 1894, was born the present Baptist Theological College of Scotland, which, taking over the two students then under the care of the Union, set itself to carry through the third plan outlined above, combining a full University course for winter months with a summer course in theology. Of those who carried through the controversy to this result, Dr Oliver Flett, Paisley, was the recognised leader. His devotion to the ideal and his strenuous effort to reach it never failed, and he was ably supported throughout by Mr Howard Bowser, Glasgow, who had been the leading spirit in the preceding "Baptist Association." Dr. Joseph Coats (Professor of Pathology in Glasgow University) was appointed the first President of the new College, and for five years until his death in 1899 graciously and generously guided its affairs. Three tutors, or lecturers, were appointed—Rev. Jervis Coats, M.A., D.D. (Apologetics and New Testament Exegesis), Rev. Alex. Wylie, M.A. (Biblical and Systematic Theology), Rev. T. H. Martin, D.D. (Baptist History and Homiletics) and together, in addition to large and busy pastorates, set themselves to lay broad and deep the foundations of the College. Theirs was a long and radiant fellowship in service, unbroken until the lamented death in 1918 of the youngest of them, Dr. Martin. The Rev. P. J. Rollo was also appointed to care for the devotional and social side of College life, and to guide the students in their course and career.

THE NEED FOR A TRAINED MINISTRY.

During the years of strife the protagonists on both sides constantly affirmed that Scottish Baptists were of one mind as to the absolute necessity of having a properly trained ministry. And in Scotland, with its traditional faith in, and devotion to, education, and with the shining example of the Presbyterian ministry—"the most highly educated in the world"—that should have perhaps been true without qualification and without exception. But memories of "Moderatism" in the Church of Scotland, and the fact that examples not a few still existed in Presbyterian and other churches of culture minus evangelical experience, made many Scottish Baptists more than a little doubtful. These had a profound distrust of what they called "man-made ministers," and though they would not have put it so, they shared the feeling fairly widespread in England,

that somehow "education led to heterodoxy and orthodoxy had some special affinity with ignorance." In any case, the constant controversy in the Union over educational methods and teachers increased their dislike of the whole subject and the want of a sufficient number of trained men left the churches too often to find ministers as and where they could—a condition of affairs and a temper of mind by no means yet overcome.

THE BAPTIST THEOLOGICAL COLLEGE.

With the formation of the College there came outward peace, but the effects of the strife lingered for many years. For one thing, the College had to start without an Endowment Fund and with but a very modest annual income, which meant that the allowances to students towards University fees and the honoraria to the lecturers were, to begin with, rather meagre. This was the more vexing because, in 1881, there had been submitted to the Union a scheme of ministerial education to be backed by a permanent Fund of £25,000, towards which, given a certain amount of agreement as to policy, the promoters were assured of immediate contributions of at least £20,000. Unfortunately, the necessary agreement could not be attained, and the plan was not pursued. From 1894, however, steady progress was made. The Endowment Fund began to take shape and substance, until in 1913 the family of the late Mr Thomas Coats, Paisley, who had been one of those interested in the earlier scheme, generously gave in memory of their father over £17,000, so raising it to over £22,000. This enabled the Committee the following year to invite the Rev. Jervis Coats, M.A., D.D. (Glasgow), to become Principal, devoting all his time to the College, and to add to the staff a fourth lecturer in the person of the Rev. J. T. Forbes, M.A., D.D. Dr. Coats' work proved invaluable, and in spite of the strain of the War years the influence of the College grew until to-day it stands secure in the affection and confidence of the Churches and with a widening basis among them of annual subscription income.

Until 1925 the College had no premises of its own, being dependent for class-room and other accommodation upon the generous hospitality of Adelaide Place Church, Glasgow. The great increase of students in the years immediately after the War, however, made other arrangements imperative, and in 1925 the Union and the College carried through a joint scheme first suggested in 1921 as a fitting memorial to Principal Coats,

and a central building was purchased in West Regent Street, Glasgow, to serve the double purpose of a Church House and College.

THE COURSE OF STUDY.

The Course of Study prescribed is a strenuous one. Students of approved Christian character and likely preaching gifts are accepted on the express understanding that they will take the full University Course for the M.A. Degree, and that they will graduate. Wherever possible men are urged and encouraged to take the Honours Degree, or to qualify for the B.D. Degree, and several have done so. Inasmuch however, as many of the men seeking admission are, though otherwise satisfactory and promising, more or less backward in education, there is an arrangement by which they are accepted as probationers, and at the expense of the College put under the guidance of an expert tutor (a head Schoolmaster), who prepares them for the University Preliminary Examination. Anything up to two years is allowed for this stage, and during it a bursary of £20 per annum is given for maintenance. On completing the University Preliminary Examination such men become full students, and a bursary of £30 per annum is allowed. After the first year of the M.A. Course has been taken the students enter the Theological Classes which, during three or four years, they attend each summer for ten weeks. The present Theological Curriculum is as follows:—Biblical Theology and Ethics (J. T. Forbes, M.A., D.D., Glasgow); New Testament Interpretation (W. Holms Coats, M.A., B.A., Oxon); Homiletics and Baptist History and Principles (Thos. Stewart, M.A.). Provision is also made for full tuition in Elocution by competent teachers. The whole course usually takes from five to six years. That it places considerable strain on the students is true, but few years have passed without some of them taking high places in the University prize list. The excellence and thoroughness of the training thus given is evidenced both by the places taken in our Ministry on both sides of the Border by the Scottish College men and by the constant and increasing applications for admission. To the College the average cost all told of each student fully trained is round about £500.

The experience both of the Union and of the College of the system outlined above is conclusive proof that in its broad lines it is essentially sound and eminently suitable. That it

has reached its final form no one for a moment would affirm. From the first it has been the aim to secure such endowments and such a subscription income as will justify asking two or more men to give all their time to Theological teaching. This would necessarily involve a longer course for the students, and therefore increased total allowances towards support during training. The attainment of this ideal was brought appreciably nearer by the splendid increase of the Endowment Fund in 1913, and from 1914 until his lamented death Principal Jervis Coats, M.A., D.D., gave his whole time to the work of the College, which owes almost everything it has in permanence, purpose, and possibility to his unwearied devotion through more than forty years to the cause it represents. His Principalship also proved invaluable to the Churches and to the Union. In the emergency created by his death, however, the Committee have reverted to the former plan in order to secure the services of the Rev. J. T. Forbes, M.A., D.D. (Glasgow), as Principal. Under his leadership it is confidently hoped that it may be possible so to extend and strengthen both the Endowment Fund and the annual income, that ere long the full ideal may be reached.

X.—THE WIDER OUTLOOK.

FOREIGN AND COLONIAL MISSIONS

REV. ALEXANDER CLARK, GLASGOW.

I. BEGINNINGS.

As it was given to the Baptists of England to pioneer in the interests of Protestant Missions, so to Baptists was granted the privilege of the first aggressive action in Scotland. In the year 1794 Mr Archibald M'Lean, one of the Pastors of the Scotch Baptist Church, then worshipping at Richmond Court, Edinburgh, became deeply impressed with the writings of Andrew Fuller, Carey's great colleague and first Secretary of the Baptist Missionary Society. In 1795 he pleaded the cause of Foreign Missions in a powerful sermon from the text, Psalm 22; 27, 28. The same year the brethren at Richmond Court, on a Lord's Day, forenoon and afternoon, made a public contribution, "of which they speak modestly themselves, but it is a handsome amount, and was with great pleasure received by the Society in England." Appended to the published sermon is the following note:—

"Donations for the Baptist Society in England for propagating the Gospel among the Heathen will be received by Mr William Braidwood, merchant in Edinburgh; Messrs James and Andrew Duncan, booksellers in Glasgow; and Mr Alexander Millar, merchant in Dundee."

Such is the brief record of the first Missionary sermon, the first Missionary collection, and the first Missionary Collectors of modern times in Scotland.

In the year 1794 Mr Fuller and his coadjutors issued No. 1. of the "Periodical Accounts" of the Baptist Mission. Dr. Innes, then of Stirling, and his friend, Rev. Greville Ewing, had heard in Birmingham from the lips of "the scaphic Pearce" of the notable meeting of twenty months before in the back parlour at Kettering. Their zeal was kindled, so that when the "Accounts" came into the hands of Innes he sent them to young Robert Haldane of Airthrey. So deeply impressed was he with the grandeur of the enterprise that he decided to devote himself—his life, his talents,

his fortune—to the cause of God. He sold the Airthrey Estate for £30,000. In far off India a day (April 24, 1800) had been set apart for prayer and thanksgiving to mark the completion of Mission premises and the call of Carey to the pastorate of the first Church. As though in direct and swift answer to their prayers, the Missionaries heard that day of Haldane's love-gift, and were filled with a new hope and power. Haldane's intention to found at his own cost a well-manned Mission at Benares was frustrated by the absolute veto of the East India Company. But the Haldanes never turned a deaf ear to the cry of "the Man of Macedonia." They were among the first subscribers in Scotland to the London Missionary Society: and particularly to the work of Bible translation were most generous. They found their life's work at home, however. From the Tweed to the Orkneys Scotland was evangelised as it had never been before. In the Foreign Mission impulse Home Mission effort was born, a lasting refutation of the sinister suggestion that charity should begin (and end) at home, and an additional proof that Foreign Missions work not by exhaustion but by fermentation.

Among the special services which the Haldanes rendered the Baptist Mission was the bringing of Andrew Fuller to Scotland. "His reception was truly generous and gratifying." The meetings in Edinburgh and Glasgow were exceedingly large. He writes, "My heart was dismayed at the sight, especially on a Lord's Day evening. Nearly 5,000 people attended, and some thousands went away unable to get in." This to a man who sometimes sought the less frequented streets of London, where his tears bore witness to the lamentable coldness of religious profession, was inspiration indeed.

In the course of his second visit to Scotland (1802), Mr Fuller had a half-hour's conversation with a young man, before whom excellent worldly prospects were opening up. Christopher Anderson on the occasion of the first visit had been but recently brought to the truth. As he listened to Mr Fuller, he determined to surrender all and go as a Missionary to India. The issue of the interview was a lasting friendship with Fuller. A season of preparation and preaching in England followed, in the course of which he spent some time with Mr Sutcliffe in Olney, and later resided with the family of Dr. Ryland, enjoying the benefits of the instruction given

then by the doctor in the Baptist Theological Seminary at Bristol. Denied his heart's desire—to go to India—for health reasons, he began in 1806 to preach the Gospel to the poor in Skinner's Hall, Edinburgh, later removing to Richmond Court Chapel, which he himself purchased. In January, 1808, he formed there a Baptist Church in fellowship with the English Baptists. Having had such a vision, and having enjoyed such fellowship with the Home Leaders of the Baptist Mission, Christopher Anderson became a most valuable helper of the Enterprise. He was in correspondence with Carey and his colleagues on the field, and was in constant touch with Fuller. He greatly assisted in Fuller's later tours in Scotland, when, to use Fuller's own words, "money poured in like rain in a thunder storm." From all sections of the Christian Church there was response, a total of £2,000, besides expenses, being received on more than one occasion. In 1809 Anderson, at the Committee's urgent request, made the annual collection in London, then a laborious and to a sensitive mind an ungracious task. In 1810 he prepared two maps for the next issue of "Periodical Accounts." The disastrous fire at Serampore in 1812 stirred him, as it did all Scotland, deeply. He laboured to secure £1,000 from Edinburgh alone. "We have thought the Christians of the South to have done wonders," wrote Fuller, "but you of the North keep ahead of us." In 1824 he preached the Annual Sermon for the B.M.S. Two years later he accompanied Dr Marshman to Copenhagen in the interests of Serampore. They were graciously received by the King of Denmark, who granted the Charter which they sought, and added other tokens of royal favour. When Fuller grew infirm and unable for the ever-growing burden of the secretariat, he begged Christopher Anderson to undertake the work; later it was his recommendation to the Committee that he should be appointed successor. But a Committee had arisen which knew not Carey, and was soon at variance with his policy and ideals. In the unhappy isolation of Serampore which followed, Scotland remained loyal to the Serampore Trio. Anderson acted as their Home Secretary, and in the ten years of separation from the Home Base raised between six and seven thousand pounds for the support of the work. The value of this effort of Scotland in heartening the aged Carey was recognised by his colleagues.

The story of Serampore reminds us that not in money gifts alone, but in the gift of life, Scotland has writ its name large on the page of Missions. Carey's successor as Principal of Serampore College was a young Scotsman, John Mack. Mack was a student of Edinburgh University. He studied theology with Dr. Ryland at Bristol. In every sense of the term he became "the beloved associate" of the Serampore Trio. He died of cholera, 1845. John Leechman, a student from Glasgow University, joined the Serampore staff in 1831, returning to Scotland in 1837, after seven years' faithful service. These were but the forerunners of a host of men and women who have gone forth from these shores carrying the Gospel to the "Regions Beyond."

II. ORGANISATION.

It is difficult to trace in the succeeding years the means by which interest was maintained among the Churches. Mainly by the informed zeal of loving hearts the fire of the divine passion which glowed in the Churches was fed. Organisation was not disregarded. There is mention of a Glasgow Auxiliary to the B.M.S. as far back as 1818; of an Ayr Auxiliary to the Orissa (the General Baptist) Mission, 1869. With the inauguration of the Baptist Union, Churches were asked to report on their Missionary giving. The figures are surprising. In the second annual report, Lochgilphead, among the smaller Churches, is shown as contributing £20; larger Churches, such as Dublin Street, Edinburgh, and Hope Street, Glasgow, £265 and £279. Gradually our present organisation took shape. Local Auxiliaries were formed, as in Glasgow, where on 29th January, 1881, in Adelaide Place Church—Mr Howard Bowser presiding—the Glasgow Auxiliary took being.

On November 23rd, 1897, the Baptist Union appointed a sub-committee to consider how Object 1, Rule 4, of the Constitution might best be carried out—"the strengthening and extension of Missionary operations." Their report was submitted to the Assembly, Wednesday, 19th October, 1898, when Rev. Jervis Coats, D.D., moved "That the Council instruct the General Committee at its first meeting to appoint a sub-Committee for the following purposes:—(a) To extend and deepen the interest of the members of our Churches in the spread of the Gospel abroad, and particularly in the operations of the B.M.S.; (b) To act as an Auxiliary Com-

mittee to that Society." The motion was approved. Rev. T. H. Martin, D.D., became first Convener of the Foreign Mission Committee, November 22, 1898. The work of this Committee is chiefly inspirational, although it makes the arrangements for the annual Missionary deputation. It has done much to foster interest among the Churches.

III. WOMEN'S WORK.

A beautiful window in the Helensburgh Church bears witness to the close connection which Scotland has with the origin of the Baptist Zenana Mission. The inscription runs:—"In Memoriam: Rev. John Sale, born 4 Sep., 1818; died 4 Sep., 1875; and his wife, Elizabeth Sale, born 4 Mar., 1818, died 8 Feb., 1898. Founder of Zenana Missions." It was in 1849 that Elizabeth Geale went to India as the wife of Rev. John Sale. The fact that no woman was to be seen in an audience, that she could get no point of contact with women in city or country, made a deep impression on her. Not until 1854 was she permitted to enter a Zenana—the women's quarters of a Hindoo house. In 1858 she removed to Calcutta. There she became acquainted with a native family, which she was allowed to visit regularly with the object of teaching the women. This was the beginning of systematic Zenana work in Calcutta. On May 22nd, 1867, mainly through the advocacy of Mrs Sale and Mrs C. B. Lewis, the Baptist Zenana Mission was inaugurated at a meeting held in the Baptist Mission House, London, under the presidency of Dr. Underhill. In 1874, owing to the failing health of Mr Sale, Mrs Sale took up residence with her daughter, Mrs Young, in Helensburgh, where she greatly aided the Church and, so long as strength allowed, rendered splendid service to the B.Z.M. organisation at home.

Largely as the result of the enterprise of Mrs Sale and Mrs Glover of Bristol, a Committee meeting was held in Adelaide Place Church, 20th September, 1877, at which the Glasgow Auxiliary of the Baptist Zenana Mission was formed. Mrs Alexander Rose was appointed Secretary and Mrs Allan Macdiarmid, Treasurer. The Auxiliary was formally launched at a public meeting, held 11th October, and addressed by Mrs Sale. At the end of the first year a sum of £75 16s 8d was sent to the B.Z.M., London.

The Edinburgh Auxiliary had already been formed in the autumn of 1875, with Mrs Hugh Rose as Secretary and Mrs Walcot as Treasurer.

These two Auxiliaries in April, 1881, agreed to co-operate in forming the Scottish Auxiliary. In November of the same year it was decided to publish an Annual Report. As the sphere of influence extended, and other Churches outwith the two cities were interested, the names Eastern and Western Divisions were substituted for Edinburgh and Glasgow Auxiliaries. In the East Mrs Hugh Rose has served as Secretary, then as President, and now as Hon. President. The late Miss Japp and Mrs D. M. Scott, B.A., have been the Presidents in the West. For 20 years Mrs Yuille acted as Hon. Secretary. Both Auxiliaries are making steady advance from year to year. The 1925 Report shows contributions from the West of £1395 11s 7d, an increase over the previous year of £154; and from the East £779 15s 5d, an increase of £114.

It has been the privilege of the Scottish Auxiliary to encourage, and in later years to give a measure of practical support to, Missionary candidates. In 1893 Miss Agnes Kirkland, Dumoon, and Miss Rebecca Eckhout, Glasgow, went out, the Auxiliary's first direct representatives, the former to China, the latter to India. Since then it has been Scotland's joy to place others in the field under the B.Z.M., known in later years as the Women's Missionary Auxiliary.

THE GIRLS' AUXILIARY.

The Girls' Auxiliary movement was begun by two girls in the United Free Church of Scotland. Mrs Kerry, then Home Secretary of the Baptist Zenana Mission, saw its possibilities, and awakened the interest of the West of Scotland Auxiliary. Miss Japp and Mrs D. M. Scott, B.A., took the matter in hand. The West of Scotland G.A. Committee was formed in May, 1903, with two representatives each from sixteen Churches. President, Miss E. W. Lockhart; Secretary, Miss O. M. Coats; and Treasurer, Miss B. Young. The first undertaking of the G.A. was the support of an orphan; ten years later came a further responsibility, the upkeep of the "Shanti Dut" (Messenger of Peace), the little steamer itinerating from Barisal. As the organisation has grown, still greater responsibilities have been eagerly accepted.

Edinburgh followed Glasgow's lead in 1904, with Miss E. J. Lockhart as President and Miss A. M. Wilson, now of Bolobo, as Secretary. London had no G.A. till 1909. In 1915 the Scottish Auxiliaries sent a deputy to London suggesting reorganisation on national lines. This came in 1916, with Miss M. E. Bowser as Secretary. Since then the movement has progressed by leaps and bounds, seven Scottish G.A.'s now being on the Roll of Honour as Missionaries overseas.

IV. MEDICAL AUXILIARY.

The interest of Scottish Baptists in the Medical Mission Auxiliary of the B.M.S. is due largely to the impressive advocacy of Dr. R. Fletcher Moorshead during his visit to Scotland in the winter of 1904. The Glasgow Missionary Auxiliary at once took action, and appointed a special Medical Missionary Sub-Committee, with Dr. W. G. Dun as President. A local Auxiliary was formed. In Glasgow the aim was the support of one or more medical Missionaries. Andrew Young, forced home from the Congo because of ill-health, had set to work and qualified as a doctor, and was about to sail for China. Glasgow honoured itself in appointing him as its first representative in the field (1905). His marriage in 1907 to Miss Charlotte Murdoch, A.M., M.D., gave Glasgow a second representative. A few years later Nurse Henry of the Springburn Church went to Dholpur, India, and Nurse Logan of John Street to China, both being adopted by Glasgow. The tragic death of Dr. Young, and the consequent retiral of Mrs Young, followed in the same year (1922) by the marriage of Nurse Henry, reduced the number of Glasgow's representatives from four to one. Nurse Petrie of Aberdeen went to Bolobo in 1922; Dr. Ella Gregory, Edinburgh, to Berhampore; and Dr Ruth Tait to China early in 1925. Dr. William Wilson, son of a Scottish Manse, sailed for Congo a few months later. These with Miss Fowler, who went out to be his bride, brought the number of Glasgow's representatives to six.

The Committee, since Dr. Young's death, has supported twelve beds—the Glasgow Ward—in San Yuan Hospital. By means of well organised deputation work, the publication of the "Occasional Letters," the Birthday Scheme, and much earnest prayer, great things have been done. The interest is

spreading. The Lanarkshire Churches have been making valuable contribution. Edinburgh, Dundee and Aberdeen are supporting the M.M.A. heartily. Scotland refuses to lag behind in the Way of the Good Physician.

V. BAPTIST INDUSTRIAL MISSION.

Baptists have not been slow to realise that the B.M.S. is the direct expression of their Missionary zeal with first claim upon their loyalty. But denominational or interdenominational agencies which evangelise other untouched fields, or which employ other methods, have never failed to secure from them a generous response. Such a venture was the Baptist Industrial Mission of Scotland. Founded in Glasgow, 4th June, 1895, its object was to assist in introducing and spreading the Gospel in Central Africa, or elsewhere, by means of industrial Missions on a self-supporting and self-extending basis. The field chosen was British East Central Africa, westward of the Shiré and Lake Nyassa. The method was industrial labour—planting coffee, etc.—and the end evangelisation. The Mission offered opportunity of service to consecrated young men of the artisan class. Beginning with a strong Council and Executive, the Mission speedily won its way among the Churches and had good support. Nor were volunteers wanting. But unforeseen difficulties arose. No appeal has been before the Churches for several years past.

VI. EUROPE.

Not alone to the far off places of the earth have Scottish Baptists sought to send the light, but also to some of the more difficult and distressed countries of Europe. With the work of the B.M.S. in Italy, Scottish Baptists had a strong link through Dr Landels. In the fortunes of Bohemia, now incorporated in Czecho-Slovakia, first of Protestant nations, the Scottish Churches have had a deep interest. As long ago as 1884 Henry Novotny, who had previously been a minister of the Free Reformed Church of Bohemia, on adopting Baptist principles, founded the Baptist Church of Prague, thus beginning again our witness in a land where in much earlier times Baptist communities abounded. A Ladies' Auxiliary was formed in Edinburgh and Glasgow, and many of the older generation of Scottish Baptists rejoiced to aid the Bohemian Baptist Mission.

Under Mr Novotny, sen., the work grew wonderfully. Now his son, trained for the ministry in the Midland College, Nottingham, is bearing the leadership. This work, as also our interest in the Baptist cause in Europe generally, is now under the supervision of the European Committee of the Baptist Union, a recent Committee whose work waits to be better known among the Churches.

VII. THE COLONIES.

Two pictures. By Loch Tayside stands the now deserted Baptist Chapel of Lawers. In 1826 there came to Lawers a young schoolmaster, 25 years of age, Duncan Cameron, by name. Without schooling, he had become a Latin scholar: he read his New Testament in Greek, and could teach mathematics, English history and literature. He came to Lawers a Baptist, one of the first of the Haldane converts. Eleven years later James Haldane found him out, and made him one of his preachers. He preached in Breadalbane, Glenlyon, and Rannoch, made converts, and established Baptist Churches in these places. Then came the dread scattering of the population in the Fifties. Many of Cameron's converts flocked to Canada. In 1858 they called him to be their pastor in the land of their adoption. The shepherd instinct was strong. He went, and spent there the last ten years of his life. Whole congregations and ministers Scotland has given the colonies to the enrichment of their spiritual life.

A disappointed missionary, forced by health to retire from the field, and to take up the pastorate in the little Church at Irvine—Leechman, colleague of Carey and John Mack, is still faithful. His preaching attracts a young architect and builder, Alexander MacKenzie, who becomes the subject of saving grace. In 1842 he emigrates to Canada: in 1861 is elected to Parliament; and in 1873 becomes Prime Minister. For five years he discharges the duties of his exalted position with rare wisdom and fidelity, the while showing himself true to first principles as a loyal member of the Baptist Church, a Trustee of the Toronto Baptist College, and a warm friend of the Denomination generally.

An amazing story of successful evangelism in the cities and prairies of Canada, extending over a long period of forty-six years, is told of Rev. William Fraser in the Scottish Baptist

Magazine, 1871. Fraser was one of the students of Robert Haldane, and a missionary for some years of our own Home Mission.

To Dr Whitley we are indebted for the fine summing up of Scotland's contribution to the spiritual life of the colonies. In his "History of British Baptists," he says—"Within the Empire Scotland has not only fed the colonies with their best blood, she has provided rulers for them as for England. The first Baptist Church in South Australia was due to David M'Laren, of Perth. Melbourne was raised to be the largest Church south of the Equator by James Taylor of Glasgow. Nova Scotia, of course, attracted Scotsmen, and, of course, is a Baptist stronghold. Montreal owes much to John Gilmore, of the Scottish Highland Mission; Highlanders came as Baptist Churches to settle in Ontario; Toronto cherishes the memory of John Stewart MacMaster. Winnipeg has profited by Alexander Grant. Not merely the numerical strength of Baptists in the overseas Dominions, but the vigour and tenacity, shown also in their foreign missions, is largely due to the work of the Highland Mission in Scotland." "The first to make any impression in Jamaica were Coultherd, a Scotsman from Bristol College, and Godden, once a sailor in the Royal Navy, both at work in 1818."¹

Looking out upon Europe, the Empire, and the world beyond, Scottish Baptists may claim that they have not withheld the light. They have given both of substance and service. The past challenges the present, as the present salutes the past. With a fuller, richer life, we would bring fuller richer devotion. Only so can we be counted worthy.

SOCIAL WORK.

REV. JAMES HAIR, M.A.

(Convener of Social Service Committee.)

UNTIL quite recent years the social implications of the Christian Faith were not included in the programme of the

1 Whitley's *History of British Baptists*, 297 and 255.

Church's teaching. Any declaration of opinion on public questions, any interference with purely secular affairs, was regarded as outside of her province. There was little sense of responsibility for the temporal conditions under which the people lived, or feeling of obligation to seek their improvement. The individual Christian might feel it his duty to work for the reform of the social order, but the Church as an institution was not concerned with such matters.

This aloofness from practical affairs has not been peculiar to any one branch of the Church. The great Scots Com-munions have always been chary of taking their message into the market-place, and making their voice heard on the social problems of the hour. Even during the crisis in the mining industry in this year of grace 1926, they have declined to follow the example of the leaders of the Churches across the Border in working for a settlement, and have stood aloof from the controversy. In their view the Church has no mandate and no competence to give a sure and reliable lead on matters which lie beyond her immediate sphere.

From a rather different standpoint our own Church has taken up a similar attitude. She has been slow to awake to the consciousness of any responsibility in what are regarded as purely secular concerns. Christianity, as she understands it, has to do with the relation of the individual to God; that being put right, it is left to the individual to determine his position on public questions by the light of his own conscience. Any general direction on matters that belong to another realm the Church is not called to offer. It has, therefore, been difficult to gain the attention of our Churches for those burning public questions which are more and more absorbing the mind of the masses, and are at the root of the bitter unrest that is seething in the heart of society. To a large section of our people the Church's sole business is the saving of the individual from the forces that seek his moral and spiritual undoing, and any consideration of the temporal conditions that make up the soul's environment and to so great an extent affect man's moral and spiritual welfare, is regarded as outside of her scope.

It has often been demonstrated that men are better than their creed; or rather that their creed involves far more than

it definitely expresses. And none of the Churches has been able to close its ears to the cry of the distressed, or shut its eyes to the temporal conditions of the life of the masses. To individuals here and there has come a vision of the suffering and want, the cruelties and injustices that are part of the lot of so many, and are a menace to their highest life. At the end of the Eighteenth Century, John Wesley found his evangelical passion leading him to devise ways and means for alleviating the distresses of the people around him. In the middle of the Nineteenth Century, a fine soul within the bosom of the Church of England, Charles Kingsley, found himself gripped by the social needs of the poor, and turned his attention to the surging problems of his time. About the same period the poverty and ignorance which abounded in his Glasgow parish, led Thos. Chalmers to organise the social ministry, which marked a new departure in church activities. Amongst the members of our own Communion were individuals who felt their concern for the souls of their fellowmen begetting a desire to work for their temporal welfare. The noble ventures of Spurgeon, Barnardo and Muller on behalf of the orphaned children of England had their counterpart in the enterprise of our own William Quarrier in founding the great Orphan Homes at Bridge of Weir. This noble endeavour, which had its origin in the heart of a devout Baptist, has always made a strong appeal to our people. To the day of his death it had a generous and untiring supporter in Sir Thos. Glen-Coats of Paisley, and among its most devoted helpers to-day are men and women of the Baptist Faith. These have found that by inevitable consequence their love to Christ brings in its train a burning concern for his "little ones" that must find expression in schemes for their welfare.

The cluster of problems that is the product of the Drink Evil in our midst has brought the consideration of the whole question home to the Baptist conscience. And no body of Christian folk has been more active in the unending conflict against this terrible social iniquity. Ministers and members of our Churches have all along taken up an uncompromising position in this matter. The latest—is it the last?—phase of the struggle has not found them wanting. They have fought in the foremost files in the bitter conflicts associated with the No-Licence movement in Scotland. The first great

fight in Glasgow in 1920 was to a great extent organised and inspired by one whose name and memory will be held in high honour among us for many a day—Mrs George Yuille. In town after town our Baptist ministers have been active spirits in the successive campaigns; Baptist Deacons and members have been trusty and unwearying helpers. A mere glance through the list of supporters of our great national Temperance organisation will show how near this necessary reform lies to the Baptist heart. Nor dare we overlook the educational and propagandist effort carried on for so many years by our own Total Abstinence Society, now given full denominational recognition as the Temperance Committee of the Union.

A social evil so obvious and sinister in its moral and spiritual results as the Drink Traffic readily wins the attention and calls forth the opposition of earnest Christian men. But there are other evils in our midst, such as Gambling and Impurity, on which the Church is often ill-informed. What is she to do or say about these things? And there are the social injustices and inequalities that are so powerful a root of bitterness. What can she say or do that will be helpful on these matters? The minds of men are absorbed by such questions as Housing and Health, Capital and Labour, Work and Wages, Riches and Poverty. Can any Christian ruling be given on problems that touch so closely the life and character of our people? There are the manifold questions that have to do with the education and training of youth—the problem of the adolescent, the problem of recreation and the right use of leisure, the peculiar problems that result from the special and novel conditions of modern life. Every one of these has a side that impinges upon character, a moral and spiritual significance and effect. What has Christianity to say by way of command or guidance? It is idle to brush them on one side as the concern of the politician, the educationalist, the social reformer. It is mere foolishness to declare that this whole sheaf of questions—covering elements that make up the world in which the soul has to work out its salvation—is outwith the church's sphere.

The Christian conscience has been alive to a sense of responsibility on certain of these matters since the beginning.

The training of the young and the care of the poor have always been accepted as within her province. Through their district missions, great city congregations have long carried on ministries of practical benevolence in needy neighbourhoods. And in addition to the Church's direct contribution, Christian men have been to the front as instigators and directors of civic and national effort in these spheres. Indeed, we cannot possibly overestimate the quality and amount of social service rendered by members of the Church along the lines of citizenship. Many who hold that the Church should take no part in the work of social service are yet willing to go out into the life of the city and the nation, and engage in the service of others in the spirit, if not in the name, of Christ.

But society is looking for something more—and something less. There is a growing impatience with effort that is merely remedial, and a demand for a social order that is ruled throughout by the spirit of Christian brotherhood. The social consciousness is to a large extent spurning our charity and our education alike; and is demanding that the voice of Jesus be heard on these vexed questions. The Churches are gradually opening their eyes to their duty, and more and more are exploring these subjects and endeavouring to give a Christian lead. The recent C.O.P.E.C.¹ movement was the consummation of many years of patient and thankless effort by a handful of enthusiasts in all the Churches.

Our own denomination has not remained untouched by these influences. About twenty years ago a "Social Service Committee" was formed on the model of the "Social Committees" of other Churches, whose special work is to keep the Social Question, and the problems for the Churches that arise from it, before the mind of the denomination. The activities of this Committee, which is still in being, have been on a necessarily restricted scale. There has been some misunderstanding of its aims; and some coldness towards its efforts. In particular, it has found difficulty in obtaining a place on the platform of the District Associations. But it has always numbered among its members a small band of

1 Conference on Christian Politics, Economics, and Citizenship.

enthusiasts, and year after year its Conferences at the Assembly on such topics as "Housing," "Environment," "Gambling," etc., have grown in interest and popularity. In connection with the Copec Conference, a number of meetings were held for the study of the questionnaires on industrial questions. In addition the Committee is in touch with the Social Committees of other Communions, and has representatives on the Anti-Gambling Committee of the Churches, the League of Nations Union, and the World Alliance for International Friendship through the Churches. The matters with which the Committee is charged to deal grow more pressing year by year. Slowly but surely our denomination, in common with others, is learning that of Christ it is true that "nothing human is alien to Him," that every department of human life must be brought under His sway, that in Him is the solution of every problem, and that every problem must be approached in the light of His law of love.



XI. — APPENDICES.

1.—CHURCHES AND THEIR MINISTERS.

REV. JAMES SCOTT, M.A.,

The following list of Churches gives the dates of their formation, with the names of their ministers. in so far as it has been possible to ascertain them. Churches marked with an asterisk are extinct.

- *ABERCHIRDER.—f. 1806, Messrs Hill and Forbes, 1806; Mr Macfarlane, 1860-64; Samuel Crabb, 1865-69; James Rae, 1870-73; Alex. M'Dougall, 1874-78; Supplies from Home Mission and Baptist Union, 1880-1921.
- ABERDEEN.—*ACADEMY STREET.—f. 1805. John MacDonald, 1815-60; John Stewart, 1860-64; James Hewson, 1864-66; James Wight, 1867-72; J. T. Hagen, 1872-75; Charles Brown, 1877-79; A. S. Rigg, 1891-99; Chas. Urquhart, 1900-1905; ceased about 1920.
- CROWN TERRACE.—f. 1821. John Gilmore, 1821-30; Thos. Pottin-ger, 1832-34; Alex. Hay, 1835-37; Alex. Stalker, 1839-40; Eben. Pledge, 1842-49; John Price, 1851-53; Joseph Perkins, 1853-55; Geo. S. Mee, 1857-62; Stephen S. Davis, 1863-66; Clarence Chambers, 1866-77; Alex. Anderson (Hon), M.A., LL.D., 1878-79; W. S. Chedburn, 1879-1909; Forbes Jackson, M.A., 1910-15; E. A. Hopkins, 1914.
- *GEORGE STREET.—f. 1848. Alex. Anderson, LL.D., 1848-78. United with Crown Terrace, 1878.
- GILCOMSTON PARK.—f. 1887. Alex. Bisset, M.A., 1887-1902; A. Grant Gibb, M.A., 1903.
- UNION GROVE.—f. 1891. S. G. Woodrow, 1893-1907; R. Birch Hoyle, 1907-12; H. S. Curr, M.A., B.D., B.Litt., 1912-16; Alex. Stewart, 1916-21; J. W. Derwent, 1921-23; Jackson S. Chedburn, 1924-25.
- *COMMONWEALTH CHURCH.—f. 1652. Samuel Oates, 1652-54.
- *ABERFELDY.—f. 1846; John Stewart, 1846-. Home Mission Station, ceased about 1880.
- AIRDRIE.—f. 1808. John Calder and R. Haldane, 1808-20. New Church, 1842; James Taylor, 1842-46; W. McGowan, 1846-47; James Blair, 1847-48; William Walbran, 1849-52; Supplies, 1853-56; James Haig, 1856-57; Supplies, 1857-59; George Dunn, 1859-62; Supplies, 1862-65; Adam Horn, 1865-68; Wm. Fulton, 1869-89; Students, 1890-92; Wm. Macintosh, 1892-1913; J. Walker Brown, 1913-20; T. G. Esplin, 1921.

- ALEXANDRIA.—f. 1888. J. Rogerson, 1901-04; Alex. Bisset, M.A., 1904-09; Robert Whyte, 1911-15; D. McLaren, 1916-20; John Munro, 1922-26.
- ALLOA.—f. 1838. James Scott, 1838-79; Finlay Forbes, 1880-95; J. D. Robertson, 1895-1905; A. D. Lewis, 1905-12; A. Clark, 1912-20; W. Wood, M.A., 1921-25; W. D. McGregor, M.A., 1925.
- ALVA.—f. 1882. D. W. Laing, 1882-1905; John Mills, 1906-11; H. Bruce, 1911-13; R. H. Martin, M.A., 1914-19; George Philp, 1920-22; Robt. Galbraith, 1923-6.
- ANSTRUTHER.—f. 1820. James Fowler, 1833-59; J. Cumming Brown, 1859-62; James Stewart, 1863-70; J. E. Dovey, 1870-71; Alex. Grant, 1871-78; W. Macintosh, 1878-92; Harri Edwards, 1893-1902; P. N. Buchan, 1902-22; John F. Kington, 1923.
- ARBROATH.—f. 1810. Lay Preachers, 1810-1872; John Macdonald, 1873-75; George Durno, M.A., 1876-82; J. W. Campbell, 1882-86; Jervis Coats Shanks, 1886-91; John Spence, 1891-93; George Menzies, 1893-1904; W. Allan, 1905-09; James Allan, 1909-12; Thos. Holehouse, 1912-13; J. F. Skinner, 1915-19; A. E. Mileman, 1920-25; J. C. MacKay, 1925-6; J. T. Armstrong, 1927.
- *AUCHINCAIRN.—f. 1808. David Gibson, 1808-53.
- *AUCHTERARDER.—f. 1845. Under Crief Pastors.
- *AUCHTERMUCHTY.—f. about 1830. G. Dron, 1830- ; And. Forsyth, 1886—ceased about 1890.
- AYR.—f. 1837, James Blair, 1837-40; Alex. Smith, 1840-41; John Morrison, 1842-47; W. Downs, 1847-50; New Church f. 1856. John Horne, 1886-92; H. D. Brown, 1892-1901; A. H. Brown, 1905-06; Ed. East, 1906-09; W. C. Charteris, 1909-21; P. N. Buchan, 1922-26.
- *AYTOUN.—f. about 1842.
- *BALMAND.—f. about 1797.
- BELLSHILL.—f. 1893. John Bruce, 1893-99; George Harper, 1900-08; T. J. Harvey, 1908-12; E. L. Neilson, 1913-17; J. E. Watson, 1918-20; W. Galbraith, 1920.
- *BERVIE.—f. 1862. J. Craig and J. Duncan, 1862-72.
- *BLAIRATHOLL.—f. 1809. W. Tulloch, 1819-61; Alex. Yeats, 1874-80; James Stewart, 1881-84.—Ceased 1886.
- *BLAIRGOWRIE.—f. 1867. D. Young, 1867-72; Finlay Forbes, 1873-80; Ceased about 1880.
- BONNIES.—f. 1909. R. D. Shanks, 1909-13; D. G. Forbes, 1913-14; T. Brown, 1915-18; C. Sneddon, 1919.
- BONNYRIGG.—f. 1845. James Johnston, 1845-1860.
- BOWHILL.—f. 1904. James Young, 1904-09; S. M. Conway, 1909-15; John Bell, 1916-18; James Duff, 1919.
- BOWMORE.—f. 1819. Angus McNaughton, 1819- ; James Millar, 1847-65; Mr M'Fadyen, 1866-69; Alex. M'Dougall, 1869-71; Duncan Campbell, 1875-78; Donald Ross, 1881-1901; John Currie, 1904-09; F. W. Taylor, 1910-12; Arch. McDonald, 1913.

BROADFORD.—f. 1828. James M'Queen, ; Alex. M'Fadyen, ; Alex. Livingstone, ; Allan M'Dougall, 1875-78; Donald Ross, 1878-82; Donald Bell, 1883-85; Allan M'Dougall, 1885-1920; F. W. Taylor, 1920.

BROUGHTY FERRY.—f. 1876. John Simpson, 1876-82; A. Oakley, 1883-86; W. B. Nicolson, M.A., 1887-91; G. P. Craise, 1891-1909; Mitchell Hughes, 1910-13; Arthur V. Thyne, 1914-18; J. D. Craig, 1921-23; R. A. Barclay, M.A., 1924.

BUCKHAVEN.—f. 1910. D. M. Simpson, 1910-19; D. Jolly, 1919.

BUCKIE.—f. 1903. H. MacKenzie, 1903-05; Mr Russell, 1906-07; F. H. Cunliffe, 1907-08; W. Gibson, 1908-15; W. J. Batters, 1915-18; M. Cook, 1918-22; R. Young, 1922-25; John Moore, 1925.

BURRA ISLE.—f. 1820. John Inkster, 1820-84; Chapel in disuse, 1884-8; Supplies, 1888-1903; James Dunlop, 1903-05; D. Mackay, 1906-08; T. G. Esplin, 1908-10; J. Campbell, 1910-15; Supplies, 1915-17; H. Reeves, 1917-25.

BUNESSAN.—f. 1835. D. Ferguson, 1835-77; Allan M'Dougall, 1878-85; W. R. Simpson, 1886-91; Alex. Brown, 1892-1902; A. M'Donald, 1906-12; F. W. Taylor, 1913-19; Alex. M'Arthur, 1920-23.

BURRAY.—f. 1827. Alex. Kennedy, 1827-40; Robert Tait, 1841-49; Mr Sinclair, 1863-67; Chas. Moodie, 1868-72; W. Cleghorn, 1872-79; H. Marcus, 1879-86; H. Gunn, 1887-90; L. S. Steadman, 1891-94; Samuel Lindsay, 1895-98; A. C. Sievwright, 1898-1905; A. Griffiths, 1905-09; W. P. Rankin, 1910-15; Edward Hogg, 1915-17; James Malcolm, 1920-24.

***CALLANDER.**—f. 1890. Mission. J. M'Callum, 1890-1903.

CAMBUSLANG.—f. 1881. David Robertson, 1881-82; John Johnstone, 1883-4; D. Lewis, 1886-91; A. A. Milne, 1891-1900; A. H. Sutherland, 1900-04; R. Clark, 1905-8; John M'Beath, M.A., 1909-21; J. O. Hagger, B.D., 1922.

***CAMPBELTOWN.**—f. 1811. John Morrison, 1840-42.

CARLUKE.—f. 1889. W. D. Martin, 1889-1905; Thomas Mahan, 1906-13; A. D. Webber, 1915-20; D. G. Lyle, M.A., 1920-21; J. D. Jamieson, M.A., 1922-24; William Whyte, 1925.

***CARNOUSTIE.**—f. 1868. Alex. Balfour, 1868-92.

***CLELAND.**—f. 1898. Under care of Wishaw. Ceased after a few years.

CLYDEBANK.—f. 1890. Joseph Burns, 1890-98; W. H. Millard, 1898-1916; A. E. Penrose, 1917.

COATBRIDGE—MERRYSTONE.—f. 1869. Mr Hewison, 1875-78; D. Maclean, 1878-79; J. Marnie, 1879-82; W. J. Millar, 1882-84; C. Chrystal, 1884-86; Mr Ross, 1886-90; H. Gunn, 1890-98; S. Lindsay, 1898-1921; E. H. Grant, 1921-24; R. Young, 1925.

***COATS.**—f. 1900. Jackson Chedburn, 1909-10; A. E. Firth, 1911-13; N. M'Lachlan, 1915-19; W. T. Bowie, M.A., 1921-22; A. Barker, M.A., 1923-24; United with Merrystone, 1924.

- COLONSAY.—f. 1813. Malcolm Blue, 1835-58; Duncan Campbell, 1875-79; Allan M'Dougall, 1880-85; Alex. Black, 1886-90; Alex. M'Dougall, 1891-1906; Arch. M'Donald, 1910-13; Alex. M'Arthur, 1913-20.
- COWDENBEATH.—f. 1875. Alex. Smith, 1878-82; Supplies, 1883-87; W. Best, 1889- ; Peter Hutton, 1890; J. M. Munro, 1893-95; H. Henderson, 1896-98; John Bennett, 1900-05; J. B. Frame, 1906-10; H. R. Mackenzie, 1911-13; T. J. Harvey, 1915-20; J. E. Watson, 1921-23.
- CRIEFF.—f. 1808. Alex. Macleod, 1808-20. New Church, f. 1845. Alex. Kirkwood, 1845-69; James Douglas, 1870-74; D. Sharpe, 1883-88; W. R. Simpson, 1889.
- CUPAR.—f. 1816. Jonathan Watson, 1816-41; Francis Johnstone, 1842-45; W. Landels, 1846-9; L. J. Davis, 1850-3; P. W. Grant, 1854-6; D. R. Watson, 1857-9; D. B. Joseph, 1861-4; D. M'Callum, 1865-8; John M'Lellan, 1869-72; J. O. Wills, 1873-7; A. E. Anderson, 1878-80; W. W. Sidey, 1880-5; J. T. Forbes, M.A., 1886-8; A. M. Riddell, 1888-94; Geo. Lauder, 1896-8; Jonathan Holden, 1899-1919; T. S. Metrustry, 1919-22; James Young, 1922-5; D. W. Young, 1926.
- DALKEITH.—f. 1820. Robert Buchanan, 1820 ; Ceased about 1850. Re-constituted 1852. Wm. Lees, 1852-54; Robert Smathers and John Wilson, 1855-80; Mr Mulholland, 1885-1890; Hector MacLean, 1891.
- DENNY.—f. 1891. William Wright, 1891-1922; Student Pastors, 1922.
- DUMFRIES.—f. 1872. George Anderson, 1872-75; Lachlan M'Pherson, 1876-78; G. W. Tooley, 1879-83; W. Muir, 1883-84; G. M. M'Elwee, M.A., B.Sc., 1884-87; Alex. Bremner, 1887-97; J. B. Frame, 1899-1907; Jas. Ferguson, 1907-08; W. Crozier, 1909-15; S. M. Conway, 1915-18; Thomas Connelly, 1918-19; J. Murphy, 1919-23; Alex. Bremner, 1923.
- *DUNBAR.—f. 1842. Thomas MacLean, 1842-47.
- DUMBARTON.—f. 1823. Joseph M'Gregor, 1823- ; John Kennedy, 1831. Church ceased about 1860. Re-constituted 1876. John Downie, 1876-80; R. C. Anderson, 1881-82; John MacLean, 1884-89; Edward Last, 1889-90; Peter MacLeod, 1891-1904; John Bennet, 1905-10; W. S. Edgar, 1911-19; Robert Logan, 1922-23; D. M. Bayne, 1924-26.
- DUNBLANE.—f. 1890. W. M'Queen, 1890-03. Mission Station. Ceased about 1902.
- DUNDEE—HAWKHILL.—f. 1903. Alexander Piggot, 1903-27.
- LOCHEE.—f. 1865. J. O. Wills, 1866-70; J. D. Cameron, 1870-80; Wm. Smolden, 1882-90; John Campbell, 1891-93; P. T. Thomson, M.A., 1893-95; Wm. Cleland, 1896-1907; H. R. MacKenzie, 1907-11; W. P. Morison, 1912-15; John Stewart, 1916-17; A. B. Burges, 1918.
- MAXWELLTOWN.—f. 1898. John Dick, 1898-1907; George Jeffrey, 1908-13; Alex. Duffy, 1913-20; T. J. Harvey, 1920-26.
- *NORTH SEAGATE.—f. 1834. T. Henderson, 1847-. Ceased 1857.

- RATTRAY STREET.**—f. 1810. Malcolm MacLean, 1836- ; David Mills, 1843- ; John Henderson, 1881- ; William Henderson, -89 ; Charles Barrie and William Robertson, 1889-91 ; T. W. Lister, 1891-98 ; Walter Richards, 1900-20 ; John Shearer, M.A., 1921.
- *SOUTH SEAGATE.**—f. 1769. Ceased about 1855.
- *BELL STREET.**—f. about 1860 of North Seagate members. J. O. Wills, 1869-73.
- WARD ROAD.**—f. 1874, continuing Bell Street Church. J. Cumming Brown, 1874-80 ; C. S. Macalpine, B.Sc., 1880-3 ; William Tulloch, 1883-89 ; David Clark, 1889-1900 ; A. T. Walker, 1901-17 ; D. D. Smith, 1918.
- DUNFERMLINE.**—***JAMES STREET.**—f. 1805. Wm. Scott and T. Morrison, 1805- ; David Dewar, ; James Inglis, 1814-
Ceased about — — .
- VIEWFIELD.**—f. 1842. James Blair, 1842-44 ; Francis Mackintosh, 1844-45 ; Robert Thomson, 1846-64 ; Charles Hill, 1866-75 ; J. T. Hagen, 1875-1911 ; John Millar, 1912-25 ; A. C. Dovey, M.A., 1925.
- WEST.**—f. 1897. H. G. Hoare, B.A., 1897-1902 ; D. M. Walker, 1902-06 ; Thomas Stewart, M.A., 1907-11 ; James Hair, M.A., 1911-21 ; R. G. Ramsay, M.A., 1922-24 ; J. D. Jamieson, M.A., 1924.
- *DUNKELD.**—f. about 1800. John Black, 1800-50.
- DUNOON.**—f. 1804. Ceased after several years. New Church, 1862. Summer Church, 1862-69 ; Supplies, 1869-83 ; R. C. Sowerby, 1884-85 ; D. Macgregor, 1885-1909 ; R. F. Lindsay, M.A., 1909-20 ; H. A. Stirling, 1921-23 ; J. E. Watson, 1923.
- DUNROSSNESS.**—f. 1816. Sinclair Thomson, 1816-61 ; Gavin Mowat, 1864-80 ; Robert Henderson, 1876-93 ; John McCallum, 1893-99 ; Wm. Fotheringham, 1899-1916 ; Ben. Broadbent, 1918-20 ; David Mackay, 1920-22 ; Laurence Scollay, 1923.
- *DRUMCLAIR.** (near Airdrie)—f. about 1860. C. Abercrombie, 1860-62 ; R. Walkinshaw, 1863-68.
- *ECHT.**—f. 1827. James Wight, 1827-67.
- EDAY.**—f. 1827. William Tulloch, 1827-58 ; H. Marcus, 1840-62 ; Robert Tait, 1862-70 ; George MacDonald, 1870-75 ; J. A. Marnie, 1879-81 ; H. Gunn, 1887-88 ; L. S. Steadman, 1889-94 ; J. Yeomans, 1895-1900 ; A. Griffiths, 1901-04 ; W. C. Charteris, 1905-08 ; W. Gilmour, 1909-10 ; J. Campbell, 1911-13 ; 1914 Supplies.
- EDINBURGH—ABBEYHILL.**—f. 1895. George MacDonald, 1895-1900 ; David Wallace, 1901-09 ; Albert Griffiths, 1909-23 ; R. F. Conway, 1924.
- *ARGYLE SQUARE.**—f. 1834. William Pattison and Wm. Horsburgh, 1834-69 ; Joshua Wood, 1869-74 ; United with Bristo Place, 1874.
- BRISTO PLACE.**—f. 1765. Robert Carmichael, 1765-69 ; Archibald Maclean, 1768-1812 ; W. Braidwood, 1779-1830 ; Henry D. Inglis, 1784-1806 ; Wm. Peddie, 1806-30 ; Wm. Pattinson, 1826-34 ; Henry D.

Dickie, 1826-63; J. Horsburgh, 1832-34; R. Anderson, Sen., 1835-50; A. Arthur, 1835-55; R. Anderson, Jun., 1838-68; Daniel Kemp, 1862-67; David Kemp, 1883-88; A. Cromar, 1888-1907; Wm. Grant, 1870-1902; W. B. Nicolson, M.A., 1897-1919; Percival Waugh, 1903-23, C. E. Shipley, 1921.

CHARLOTTE CHAPEL.—f. 1808. Christopher Anderson, 1808-51; Alfred C. Thomas, 1851-56; James Martin, B.A., 1857-58; William S. Chapman, 1859-60; John E. Dovey, 1862-6; W. C. Bunning, 1867-71; Lawrence G. Carter, 1872-6; Owen D. Campbell, M.A., 1877-84; S. G. Woodrow, 1885-8; T. W. Way, 1888-96; F. H. Bardwell, M.A., 1897-1901; J. W. Kemp, 1902-15; W. Graham Scroggie, 1916.

DUBLIN STREET.—f. 1811. William Innes, D.D., 1811-55; Jonathan Watson, 1841-78; Samuel Newnam, 1867-81; W. Landels, D.D., 1883-95; J. T. Forbes, M.A., D.D., 1895-1901; James Mursell, 1902-5; W. H. Matthews, B.D., 1908-13; A. T. Collett, 1914-21; Peter Fleming, 1922.

DUNCAN STREET.—f. 1808. James A. Haldane, 1808-51; William Tulloch, 1855-72; John M'Lellan, 1873-88; William Tulloch, 1889-93; Peter Fleming, 1894-1909; George Douglas, 1909-15; Joseph Burns, 1917-23; J. W. Derwent, 1923.

GORGIE.—f. 1898. David Tait, 1898-; Robert Latta, 1899-1901. Dissolved 1901. New Church 1907. Donald M'Nicol, 1907-10; Geo. Harper, 1911-20; Neil M'Lachlan, 1923-27.

MARSHALL STREET.—f. 1846. Francis Johnstone, 1846-56; J. Wilson, 1856-60; Francis Johnstone, 1860-80; Alex. Wylie, M.A., 1880-1914; Thomas Stewart, M.A., 1911-21; W. H. Coats, M.A., B.A., 1921.

MORNINGSIDE.—f. 1894. J. Cunningham Brown, 1894-9; E. G. Lovell, 1900-12; B. J. Cole, 1913-23; F. M. Hirst, M.A., B.D., 1924.

*ROXBURGH TERRACE.—f. about 1850. Thomas H. Milner, 1850-60.

*STOCKBRIDGE.—f. 1897. A. H. Sutherland, 1897-1901. Dissolved 1905.

ELGIN.—f. 1808. Supplies till 1842. William Tulloch, 1843-55; Thomas Vasey, 1856-61; James M'Farlane, 1861-71; A. Young, M.A., 1877-81; William Tulloch, 1882-3; R. E. Glendening, 1884-96; J. F. Taviner, 1897-1900; W. D. Hankinson, 1901-4; D. D. Smith, 1904-6; J. Dunlop, 1907-11; W. E. Morgan, 1911-18; W. J. Batters, 1918-26.

*EYEMOUTH.—f. about 1842. William Maclean, 1842-50; J. K. Grant, 1859-64; John Downie, 1865-69; J. K. Grant, 1870-. Church ceased about 1880.

FALKIRK.—f. 1808. Daniel Dunbar, 1809-1833; Alexander Smith, 1834-39; Alex. Smith, 1841-44; R. C. Sowerby, 1845-; Peter Gibb, 1864-66; Mr MacDonald, 1867-8; J. L. Spence, 1868-9; John MacDonald, 1870-4; G. Fisher, 1875-8; G. A. Wilson and J. Macpher-

- son, 1879-83; Walter J. Mathams, 1883-88; Alexander Paterson, M.A., 1889-1922; D. G. Lyle, M.A., 1923.
- *SCOTCH BAPTIST.—i. 1805. W. Crawford and Hugh Mitchell, 1805-41; John Gillon, 1841- . United with other Church in 1868.
- FORFAR.—f. 1872. Rich. Steei, 1872-1881; John Downie, 1881-6; John Mitchell, 1887-8; Geo. Lauder, 1891-6; John Munro, 1896-8; John Dickie, 1898-1900; J. C. Shildrick, 1900-1912; J. W. Y. Meikle, 1913-17; W. Cochrane, 1918-19; W. W. Robertson, 1920-21; A. D. Law, 1925.
- *FORRES.—f. 1869. J. C. Shanks, 1877-80; D. Bruce, 1880-82; J. H. McKerracher, 1891-4. Ceased about 1902.
- *FORTINGALL.—f. about 1845. John Cameron, 1845- .
- *FORTROSE.—f. 1805. David M'Rae, 1805-12; Walter Munro, 1813-20; John Shearer, 1842-5; Ferdinand Dunn, 1856-82. Ceased about 1890.
- FRASERBURGH.—f. 1840. James Stewart, 1875-79; John Munro, 1880-1; W. Richards, 1882-93; Ernest Hughes, 1895-8; D. D. Smith, 1900-3; Mitchell Hughes, 1904-8; Wilfred Farrar, 1911-15; Wm. Gilmour, 1916-22; John Murphy, 1923.
- GALASHIELS.—STIRLING STREET.—f. 1804. Adam Cochrane and William Berry, 1804- ; James Leitch, 1811-45; James Berry, 1845-7; John Cowan, 1847-50; David Wallace, 1847-9; Alex. Thomson, 1852-75; John Horsburgh, 1866-73; Andrew Morton, 1874-5; Chas. Hill, 1875-80; D. Ritchie Key, M.A., 1882-4; Henry Gray, 1884-7; J. Bell Johnston, M.A., 1887-96; Robert Clark, 1896-1900; John Shearer, M.A., 1900-13; D. L. Richardson, B.D., 1914-18; A. D. Webber, 1920-5; J. Bell Johnston, M.A., 1925.
- VICTORIA STREET.—f. 1875. Alex. Thomson, 1875-1908; Alex. Craighead, 1908-12; A. E. Penrose, 1912-17; A. H. Gammage, 1918-20; A. H. Hedley, 1920.
- GIRVAN.—f. 1920. Thomas Ramsay, 1920.
- GLASGOW.—ADELAIDE PLACE.—f. 1829. James Paterson, D.D., 1829-79; S. Chapman, 1868-76; Jas. Culross, D.D., 1878-1882; D. P. McPherson, B.D., 1883-6; T. H. Martin, D.D., 1888-1918; T. N. Tattersall, 1921-4; J. E. Roberts, M.A., D.D., 1925.
- *ALBION STREET.—f. 1820. A. Perrey, 1820-23; Wm. Shirreff, 1823-32; Supplies, 1832-41. United with North Portland Street Scotch Baptist Church 1841.
- BRIDGETON.—f. 1860. Mr McGlashan, - ; John Clark, -1880; J. M. Munro, 1882-4; W. J. Millar, 1884-96; Wm. Ruthven, 1897-1915; W. A. Ashby, 1915-18; R. E. Connelly, 1919-21; John Moore, 1921-24; D. McNeil, 1924-27.
- CAMBRIDGE STREET.—f. 1862. James W. Boulding, 1862-5; Thos. H. Holyoak, 1865-6; Stephen Davis, 1866-7; James R. Chamberlain, 1867-8; Harry Moore, 1869-72; Alex. Wylie, M.A., 1873-9; James Paterson, 1879-83; Robert Howie, 1884-8; J. C. Graham, 1889-91; Ed. Last, 1891-1900; Geo. A. Jeffrey, 1901-8; G. E. Johnston, 1909-12; Ed. Last, 1912-16; T. Keith Ewen, 1916-17; S. M. Conway, 1918-9; Alex. Clark, 1920-6.
- CATHCART.—f. 1923. Thos. Stewart, M.A., 1923-25; Alex. Clark, 1926.

DENNISTOUN.—f. 1851. John Williams, 1851-62; T. W. Medhurst, 1862-9; J. W. Ashworth, 1870-75; A. F. Mills, 1876-83; John Urquhart, 1884-5; D. W. Jenkins, 1885-95; Edwin Aubrey, 1895-9; T. W. Lister, 1900-19; W. H. Shipley, 1920-25; D. G. Wylie, M.A., B.D., 1926.

*EBENEZER.—f. 1895. John Elder, 1895- . Dissolved, 1900.

*EMMANUEL.—f. 1894. James Anderson, 1894-1901. Dissolved, 1901.

*FIRST ENGLISH BAPTIST CHURCH.—f. 1801. James Lister, M.A., 1801-3. Church ceased 1806.

GOVAN—COPLAND ROAD.—f. 1872. Jervis Coats, M.A., D.D., 1872-1914; J. C. Rendal, M.A., 1914-16; D. L. Richardson, B.D., 1919-27.

*GOVAN—WEST.—f. 1904 . A. C. Dixon, 1904-7; D. Campbell, 1907- .

HARPER MEMORIAL.—f. 1897. John Harper, 1897-1910; John Dick, 1910-17; W. A. Ashby, 1918-23; H. A. Stirling, 1924.

HERMON.—f. 1920. D. McNeil, 1920-23; E. H. Grant, 1923-6; J. P. Leng, M.A., 1926.

HILLHEAD.—f. 1883. F. H. Robarts, 1883-1901; J. T. Forbes, M.A., D.D., 1901; J. C. Rendall, M.A., Colleague, 1924.

*HUTCHESONTOWN.—f. 1883. Thos. Collins, 1883-1901; R. D. Shanks, 1902- .

JOHN STREET.—f. 1769. Neil Stuart, 1769-76; Robt. Moncrieff, 1778-88; James Duncan, 1780-1800; Dr. James Watt, 1797-1820; David Maclaren, 1823-36; David Smith, 1834- .; Arch. Watson, 1836-60; Jonathan Dawson, 1838-55; John Shearer, 1836-41; John Shearer, 1853-61; David Ker, 1867-70; Robert Watson, 1870-78; Jervis Coats, 1867-78; Alex. Grant, 1878-85; Geo. McCrie, 1886-98; Robert Clark, 1900-4; Hugh Gunn, 1907-1914; D. D. Smith, 1917-18; James Young, 1919-21; Neil McKillop, 1922-25; J. Alston Campbell, F.R.G.S., 1925.

JOHN KNOX STREET.—f. 1845. James Taylor, 1845-51; Robert Johnston, 1857-60; Richard Glover, 1861-9; W. T. Rosevear, 1869-71; Harvey Phillips, B.A., 1872-8; P. J. Rollo, 1879-1916; T. G. Dunning, M.A., Ph.D., 1917-24; Henry Turner, 1924.

KELVINSIDE.—f. 1897. Albert W. Bean, 1897-1901; R. A. E. Anderton, 1902-9; M. A. Shresny, 1909-15; W. P. Morison, 1915-19; A. C. Dixon, 1920-24; M. M. Lappin, 1925.

MOSSPARK.—f. 1924. Cecil Woodyatt, B.A., 1925.

*NELSON STREET.—f. about 1845. John Simpson, 1845-7.

*NORTH PORTLAND STREET.—f. about 1810. Dr. James Watt, 1810-21. Reunited with John Street in 1841.

PARTICK.—f. 1904. David Miller, 1904-12; Alex. Robertson, 1912-26.

QUEEN'S PARK.—f. 1878. John Murray, 1878-84; T. D. Landels, M.A., 1884-91; Henry Wright, 1892-9; T. L. Edwards, 1899-09; George Rees, D.D., 1909-13; W. D. Hankinson, 1914.

SHETTLESTON.—f. 1899. T. Stewart, M.A., 1899-1901; W. A.

Clyde, 1902-5; M. Cook, 1908-11; J. Climie, 1913-20; T. S. Metrustry, 1922-23; H. R. M'Kenzie, 1925.

*SOUTH PORTLAND STREET.—f. 1820. Alex. MacLeod, 1820-69; D. Young, 1865-70. Ceased about 1876.

SPRINGBURN.—f. 1892. John Horne, 1892-9; D. W. Roberts, 1900-12; A. J. Westlake, B.A., 1913-18; H. R. Mackenzie, 1919-22; Ed. Last, 1923.

VICTORIA PLACE.—f. 1876. W. H. Elliot, 1876-90; John M'Lean, 1891-1919; R. J. Smithson, B.Th., 1920.

WHITEINCH.—f. 1906. W. J. Batters, 1906-12; J. V. Thynne, 1913-15; John Campbell, 1915-22; J. S. Andrews, 1924.

*GLENLYON.—f. 1808. Arch. MacArthur, 1808-41; Donald M'Lellan, 1841-91.

GOUROCK.—f. 1895. W. J. Evans, 1897-1908; G. M. M'Elwee, M.A., B.Sc., 1908-11; M. H. Grant, 1911-15; W. H. Millard, 1916-19; John M'Lean, 1919-21; Alexander Paterson, M.A., 1922.

*GRANGEMOUTH.—f. 1894.

GRANTOWN-ON-SPEY.—f. 1808. Lachlan Macintosh, 1808-26; Peter Grant, 1826-67; Wm. Grant, 1848-70; Arthur Morgan, 1870-1; Rich. Steel, 1871-2; Robert B. Wallace, 1873-9; John Munro, 1879-80; James Duncan, M.A., 1881-9; Thos. Bennet, 1890-1; W. H. Davis, 1891-8; Wm. Hay, 1898-1903; James Ings, 1903-5; D. D. Smith, 1906-17; G. M. M'Elwee, M.A., B.Sc., 1917-21; W. P. Morison, 1921-6.

*GREENGAIRS.—f. 1895. Ceased after few years.

GREENOCK.—GEORGE SQUARE.—f. 1844. James MacFarlane, 1856-7; Thos. Vasey, 1861-64; John Forsyth, 1864. Re-united with Orangefield Church in 1864. New Church, 1884. Robert Bennie, M.A., 1884-89; Geo. Macdonald, M.A., B.Sc., 1890-4; W. H. Griffiths, 1894-7; Matthew Millar, M.A., 1897-1906; A. T. Richardson, 1906-14; H. R. Mackenzie, 1914-19; A. Duffy, 1920-3; T. W. Lister, 1924-5; A. D. Webber, 1925.

ORANGEFIELD.—f. 1806. John Edwards, 1819-26; Lachlan Macintosh, 1829-32; D.W. N. Thomson, 1832-7; Ebenezer Maclean, 1866-78; Jas. Dann, 1880-1; Dr. MacNair, 1883-5; Alex. Corbet, 1887-95; B. J. Cole, 1897-1912; Wm. Gibson, 1913-4; H. S. Curr, B.D., 1916-19; P. B. N. Cowie, M.A., 1920.

HARTHILL.—f. 1917. Mr Millan, 1917.

HAWICK.—f. 1809. Chas. Gray, 1809-10; Wm. Thorburn, 1810-36; John Turnbull, 1836-46; William Anderson, 1852-62; John O. Hawkins, 1862-71; Mr Hewson, 1871-4; J. C. Hawkins, 1874-80; W. Seaman, 1880-96; James Hodgson, 1896-7; J. W. Kemp, 1898-1902; D. M'Nicol, 1903-7; John Dick, 1908-10; W. A. Ashby, 1911-15; W. M. Robertson, 1916-19; John Moore, 1919-22; B. Poole, 1923-6.

HAMILTON.—f. 1886. J. R. Chrystal, M.A., B.D., 1886-1909; Ed. Last, 1909-12; J. Bell Johnston, M.A., 1913-24; Geo. Douglas, 1925.

HELENSBURGH.—f. 1833. Robert Dickie, 1833-62. New Church, 1881. Norman Macleod, 1881-3; G. A. Wilson, 1883-90; A. D. Lewis, 1900-5; A. C. Dixon, 1906-19; F. G. Little, M.A., 1922.

- HIGH BLANTYRE.**—f. 1896. Walter Wilson, 1896.
- HOPEMAN.**—f. 1896. C. W. Adams, 1898-1901; Thos. Connolly, 1902-6; A. F. Penrose, 1907-11; David Mackay, 1912-21; S. M. Conway, 1921-26.
- *INSCH.**—f. 1830. James Dick and John Mackie, 1839.
- *INVERARAY.**—f. 1829. John M'Millan, 1829.
- INVERKEITHING.**—f. 1905. Harry Turner, 1905-6; W. Cleland, 1907-9; D. M. Walker, 1909-11; Thos. B. Hunter, 1914-5; H. Turner, 1918-24; Alan Shearer, B.Sc., 1924-5; W. L. Cassie, 1926.
- INVERNESS.**—f. about 1820. Walter Munro, -1836; Dr. Mackay, 1860-70. New Church, 1898. Alex. Bremner, 1900-8; D. L. Richardson, B.D., 1910-14; H. Gunn, 1915-19; R. H. Martin, M.A., 1920.
- IRVINE.**—f. 1803. George Barclay, 1803-38; John Leechman, LL.D., 1838-48; supplies, 1856-72; A. G. Short, 1872-5; James Blaikie, 1876-81; Robert Thomson, 1882-4; W. Stevenson, 1885-7; John C. Hewson, 1888-9; John Elder, 1889-92; Arch. Kerr, 1894-6; T. S. Metrustry, 1896-8; Hugh Henderson, 1899-1907; W. Burnside, 1907-8; Walter Millburn, M.A., 1908-9; John Climie, 1909-13; A. B. Jack, 1913-15; John Murphy, 1915-19; A. H. Gammage, 1920-26.
- *JEDBURGH.**—f. 1886. Mr Pennycook, 1886-7; John M'Kean, 1887-1901; Jas. P. Rogerson, 1902-6; Thos. J. Mitchell, 1907-10; R. J. Smithson, 1911-13; A. H. Gammage, 1916-17.
- JOHNSTONE.**—f. 1874. Skene Smith, 1874-87. New Church, 1900. D. Mackenzie, 1900-2; Matthew Millar, 1902-4; J. H. Damant, 1907-15; W. J. Thomson, 1918-20; William Whyte, 1924-26; W. Cook, M.A., 1926.
- KEISS.**—f. 1750. Sir William Sinclair, Bart., 1750-64; John Budge, 1764- ; James Scott, -1882; H. McLean, 1884-88; Alex. Hunter, 1890-2; Jas. M'Pherson, 1893-6; E. P. King, 1898-9; W. G. Taylor, 1900-4; Jas. Dunlop, 1905-6; Alex. Robertson, 1908-11; Matt. Cook, 1913-7; W. P. Rankin, 1920.
- KELSO.**—f. 1877. James Work, B.A., 1877-80; H. E. Crofts, 1880-4; Rich. Steel, 1886-7; Ed. Last, 1888-90; F. D. Tranter, 1891-2; W. Shearer, 1892-6; J. W. Kemp, 1894-96; John Bennett, 1896-1900; W. Allan, 1902-4; J. S. Andrews, 1907-15; F. D. Waite, 1916-17; supply, 1917-24; A. G. W. McBeath, M.A., B.D., 1924-6; J. P. Leng, 1925-6.
- *KILBARHAN.**—f. 1820. James M'Gavin, 1820-36; David Balneaves, 1836- ; Ceased about 1850. New Church, 1904. W. D. Hankinson, 1904-8; J. Amos, M.A., 1909-10; John F. Skinner, 1911-15. Church transferred to Congregational Union.
- KILMARNOCK.**—f. 1823. Daniel Love, 1842-. Ceased about 1850. New Church, 1866. E. J. Stobo, 1866-72; supplies, 1872-5; W. Young, 1875-6; W. J. Grant, M.A., 1876-80; H. J. Dyer, 1880-3; William Donald, 1884-1910; W. D. Hankinson, 1910-14; J. W. Kelly, M.A., 1914-18; W. D. McGregor, M.A., 1918-25; D. M. Bayne, 1926.
- KILLIN.**—*“ SCOTCH ” BAPTIST.—f. 1807. Dissolved in a few years' time.

- ***TABERNACLE CHURCH.**—f. 1808. Arch. Cameron, 1808-.
- ***KILMACOLM.**—f. 1810. James Gardiner, 1844-.
- ***KINGHORN.**—f. about 1830. A. Arthur, 1836-. Ceased about 1850.
- ***KINGUSSIE.**—f. 1808. William Hutchison, 1808-50; Alex. Livingstone, 1850-56.
- KIRKCALDY.**—**PATHHEAD.**—f. 1900. G. A. Wilson, 1900-12; T. G. Esplin, 1913-16; W. Ruthven, 1916-21; J. T. Stark, M.A., 1921-4; W. Fotheringham, 1924-26; S. M. Conway, 1926.
- ***ROSE STREET.**—f. 1797. Wm. Peddie and H. Cameron, 1797-; C. Arthur, 1801-42; Ninian Lockhart, 1818-48.
- WHYTE'S CAUSEWAY.**—f. 1852. Jas. Haig, 1858-1871; Jas. Douglas, M.A., 1871-4; John Landels, 1874-7; John Urquhart, 1878-83; Alex. Bisset, M.A., 1883-6; W. Stevenson, 1887-92; W. J. Hunter, 1893-8; W. A. Spinks, 1900-5; E. B. Woods, B.D., 1906-12; A. T. Richardson, 1914.
- KIRKINTILLOCH.**—f. 1887. J. B. Gillison, 1887-90; W. B. Nicolson, M.A., 1890-7; Colin Chrystal, 1898-1903; John Horne, 1903-9; T. A. M'Quiston, 1909-14; Joseph Burns, 1915-17; R. G. Ramsay, M.A., 1918-22; H. R. Mackenzie, 1922-26; James Scott, M.A., 1926.
- ***KIRKWALL.**—f. about 1860. James Work, B.A., 1860-.
- LARBERT.**—f. 1904. Wm. Wyse, 1906.
- LARGO.**—f. 1867. Alex. Brown, 1868-81; Alex. Smith, 1881-2; W. Cleghorn, 1882-3; J. B. Gillison, 1884-7; G. P. Craise, 1887-90; Alex. Piggott, 1891-2; Wm. Pulford, 1893.
- ***"SCOTCH" BAPTIST.**—f. 1790. Dr. John Goodsir, 1790-1816; Jas. Murray and Robert Kellock, 1820-46.
- LARKHALL.**—f. 1919. W. Wood, M.A., 1920-1; D. G. Lyle, M.A., 1922-3; J. D. Craig, 1923.
- LAWERS.**—***"SCOTCH" BAPTIST.**—f. 1807. Dissolved in few years.
- ***TABERNACLE CHURCH.**—f. 1808. William Tulloch, 1808-14; John M'Pherson, 1829-36; Duncan Cameron, 1837-46; Home Mission Station. Ceased about 1900.
- LEITH.**—***COMMONWEALTH CHURCH.**—f. 1652. Edward Hickhorn-gill, 1653; Thomas Stackhouse, 1654-5. Ceased 1660.
- MADEIRA STREET.**—f. 1845. James Pearson, M.A., 1849-59; Michael Jack, 1859-68; Robert Lewis, 1868-71; John Urquhart, 1871-4; W. H. Wright, 1874-6; John Murray, 1876-8; John Duncan, 1878-81; J. P. Clark, M.A., 1881-5; Forbes Jackson, M.A., 1885-90; John Murray, 1891-2; J. Cumming Brown, 1892-4; W. Richards, 1894-1900; J. R. Bryant, 1901-11; Jas. Lamont, B.A., 1912-15; G. Douglas, 1915-17; R. Clark, 1918-26; B. Poole, 1926.
- SOUTH LEITH.**—f. 1891. David Tait, -98; Robert Whyte, 1899-1910; A. D. Lewis, 1911.
- LERWICK.**—f. 1850. James Work, B.A., 1874; J. G. Rogers, 1876-78; Alex. Yates, 1879-81; E. Richards, 1882-4; A. A. Milne, 1886-91; James C. Jackman, 1894-6; Henry Bailey, 1898-1902; F. Bamford,

- 1903-04; W. T. Govanlock, 1905-10; James Dunlop, 1911-13; A. E. Firth, 1914-15; W. Fotheringham, 1916-24.
- LESLIE.—f. 1880. T. W. Lister, 1880-90; H. Alldridge, 1892-3; David Kerr, 1893-8; Jas. Young, 1898-1904; G. E. Prideaux, 1905-12; John Munro, 1914-22; John Rigley, 1922-25; A. Y. Struthers, 1926.
- LEVEN.—f. 1892. A. Piggott, 1892-1900; John Dickie, 1901-21; John Dick, 1921-26.
- *LISMORE.—f. 1860. Alex. Livingston, 1860-73. Ceased about 1890.
- LOCHGELLY.—f. 1910. D. Mackay, 1910-12; Chas. Sneddon, 1912-20; Harold Carter, 1920-23; W. J. Batters, 1926.
- LOCHGILPHEAD.—f. 1805. Mr M'Vicar, 1805-14; Dugald Sinclair, 1815-30; John Mackintosh, 1831-69; Finlay Forbes, 1875-80; John Knox, 1881.
- *LOCHORE.—f. about 1910. Became connected with Christian Brethren some years later.
- LOSSIEMOUTH.—f. 1862. A. H. McKimmie, 1862-6; J. M. Campbell, 1869-71; Geo. Whittet, 1873-76. G. McDonald, 1876-82; J. McGregor, 1882-5; A. M. Riddell, 1885-9; F. A. Judd, 1889-92; B. J. Cole, 1892-7; A. Bremner, 1897-1900; J. Yeomans, 1900-14; D. M. McKenzie, 1917-18; Miss Jane Henderson, 1918-21; D. Fletcher, 1921.
- LOW BANTON.—f. 1905. Mr Wilson, 1905.
- LUNNASTING.—f. about 1840. Thomas Sinclair, 1840-52. Joint Station with Sandsting. Thos. Young, 1874-1900; D. Mackay, 1902-5; Chas. Leys, M.A., 1907-8; L. Scollay, 1910-22; J. T. Armstrong, 1923-4.
- MAYBOLE.—f. 1900. Thos. Ramsay, 1900-19; D. M. Simpson, 1919.
- MILPORT.—f. 1818. James McKirdy, 1818-54; Wm. McKirdy, 1856-60; Mr Thomson, 1865-9; D. Blackstock, 1873-9; Jas. Paterson, 1882-5; Daniel Spence, 1890-2; James Black, 1895-7; Supplied by Students from Theological College.
- *MINTLAW (PETERHEAD).—f. about 1864. Ceased about 1875.
- *MONTROSE.—COMMERCIAL STREET.—f. 1812. James Watson, 1812-66.
- *"SCOTCH" BAPTIST.—f. 1770. John Greig, 1770-.
- MOTHERWELL.—f. 1884. John Conner, 1888-96; John Carson, 1896-97; Joseph Burns, 1897-1914; T. G. Esplin, 1915-21; James Hair, M.A., 1921.
- *MUSSELBURGH.—f. about 1820. James Sanderson, 1820- ; James Malcolm, 1840-.
- NEWBURGH.—f. 1808. James Wilkie, 1808-41; James Wood, 1841-53; James Kilgour, 1861-92; Alex. Craighead and Peter Henderson, 1893-1902; T. A. M'Quiston, 1903-09; J. B. Anderson, 1909-11; David Hoyle, 1912-17; James Young, 1917-19; R. F. Conway, 1920-24; James Malcolm, 1924.
- NEW CUMNOCK.—f. 1890. James Adair, 1890-96; Robert Maclean, 1897-99; A. T. Richardson, 1899-1906; W. A. Ashby, 1907-11; D. Jolly, 1911-19; W. Edgar, 1919-21; W. Gilmour, 1922.
- *NEWMILNS.—f. about 1830. Ceased after 1840.

- *NEW FITSLIGO.—f. 1803. Alex. Clark, 1844-46; Wm. M'Gowan, 1847-70; James Merson, 1870-80.
- NEW PRESTWICK.—f. 1889. Thomas Young, 1889-1907; Geo. Douglas, 1906-09; James Lamont, B.A., 1910-12; James Scott, M.A., 1912-22; Joseph Burns, 1923.
- OBAN.—f. 1816. James Millar, 1834-42. New Church, 1896. James Mackay, 1896-1902; J. B. Fotheringham, 1902-05; R. F. Lindsay, M.A., 1905-09; Alex. Clark, 1910-12; T. W. Houston, 1912-16; T. D. Knox, 1917-20; A. B. Barker, M.A., 1925-26.
- OLD CUMNOCK.—f. 1876. J. Houston, 1876-81; W. Donald, 1882-84; J. Campbell, 1884-88; James Dewar, 1888-94; James Adair, 1894-5; A. Black, 1896-99; Thomas Jones, 1899-1910; H. Meikle, 1910-14; Thomas Connolly, 1914-17; John Stewart, 1919.
- PAISLEY—COATS MEMORIAL.—f. 1795. Thomas Watson and William Marshall, 1795- ; David Wallace, 1851-60; Oliver Flett, D.D., 1860-94; Walter Mursell, M.A., D.D., 1898-1920; W. Vaughan King, B.A., 1922.
- GEORGE STREET.—f. 1842. T. W. Macalpine, 1846-77; A. Skene Smith, 1856- ; J. C. Thomson, 1877-80; Richard Steel, 1881-82; George Landels, 1883-84; Joseph Farquhar, M.A., 1887-95; W. Crozier, 1896-1908; T. Jones, 1910-20; J. Campbell, 1922.
- VICTORIA PLACE.—f. 1866. J. Crouch, 1866-95; R. E. Glendenning, 1896-1922; J. T. Stark, M.A., 1924.
- PEEBLES.—f. 1889. A. M. Crooke, 1889-94; W. S. Thomson, 1896-97; James Dewar, 1899-1920; A. C. Dovey, M.A., 1923-25.
- PERTH.—*COMMONWEALTH CHURCH.—f. 1653. Ed. Hickhornigill, 1654.
- TAY STREET.—f. 1808. James Murray and John M'Farlane, 1808- ; Robert Thomson, 1834-46; Robert Carson, 1848-49; vacant, 1850-53; Joseph Clare, 1854-59; Alex. M'Donald, 1860-61; vacant, 1862-64; J. C. Brown, 1865-74; S. B. Rees, 1874-80; C. Chambers, 1881-88; J. A. G. Robinson, M.A., 1890.
- WEST.—f. 1920. Matthew Cook, 1921.
- PETERHEAD.—f. 1840. Geo. Thorne, 1840-59; John A. Wilson, 1867-71; David Bruce, 1876-81; David Lewis, 1882-86; Thomas S. Campbell, 1886-88; R. Howie, 1889-90; Arthur J. Payne, 1891-97; J. C. M'Pherson, 1897-07; A. S. Seivewright; 1909-16; John Horton, 1919.
- PITTENWEEM.—f. 1902. R. Fortune, 1902-04; G. C. F. Campbell, 1911-15; John Stewart, 1918-19; W. J. Thom, 1920-21.
- PITLOCHRY.—f. 1881. Walter Walsh, 1882-85; R. S. Fleming, M.A., 1887-91; J. W. Kettle, 1894-98; H. W. Robinson, M.A., 1900-02; Thomas Stewart, M.A., 1904-06; W. H. Coats, M.A., 1909-13; G. M. M'Elwee, M.A., B.Sc., 1914-17; Neil M'Lauchlan, 1920-21; H. S. Mitchell, 1923.
- *PORT BANNATYNE.—f. 1800. Donald MacArthur, 1800-10. Ceased shortly after.
- PORT ELLEN.—f. 1880. Donald Ross, 1881- ; W. J. Lippiatt, 1904-12; Angus MacLean, 1914-23; Alex. MacArthur, 1923.

- PORT GLASGOW.—f. 1804. New Church 1898. W. Fotheringham, 1898-99; James MacKay, 1902-06; A. Bremner, 1908-21; W. W. Robertson, 1924.
- PORTOBELLO.—f. 1897. F. H. Cuncliffe, 1897-1900; George C. F. Campbell, 1903-11; D. M. Walker, R.N., 1915.
- *RANNOCH.—f. about 1820. James Millar, 1826-30.
- RATHO.—f. 1892. Thomas Roxburgh, 1892-99; Charles Sneddon, 1899-1912; A. B. Burgess, 1912-19; D. Kyles, M.A., 1919-20; H. J. Wileman, 1920-21.
- RENFREW.—f. 1898. John MacCallum, 1900-11; J. C. Rendall, M.A., 1911-13; W. D. M'Gregor, M.A., 1913-18; Thomas Brown, 1918-20; J. D. Gebbie, 1921-23; D. Hoyle, 1924.
- *RENTON.—f. 1860. Ceased about 1876.
- ROSYTH.—f. 1919. A. D. Law, 1919-24; Alex. A. Wilson, M.A., 1924-26.
- ROTHESAY.—f. 1855. Thomas Callender, 1855-57; John Mansefield, 1857-65; Alex. M'Dougall, 1865-69; Samuel Crabb, 1869-1919; J. C. Rendall, M.A., 1920-24; T. S. Metrustry, 1924.
- RUTHERGLEN.—f. 1893. Joseph Young, 1894-1905; C. S. Donald, 1907-14; T. A. M'Quiston, 1914-24; W. Wood, M.A., 1925.
- ST ANDREWS.—f. 1841. Thomas Henderson, 1843-45; Thomas MacLean, 1847-54; F. S. Watson, 1855-56; Robert Johnston, 1856-62; John Urquhart, 1865-70; J. P. Clark, M.A., 1877-81; J. G. Gibson, 1882-88; Sim Hirst, B.D., 1890-97; W. P. Simpson, 1899-1902; A. M. Ritchie, M.A., 1903-05; John MacBeath, M.A., 1906-09; Sim Hirst, B.A., B.D., 1910-21; David Kyles, M.A., 1922-25; John Rigley, 1925.
- *ST FERGUS.—f. 1809. Walter Gibson, 1818- ; John Garden, 1830-86. Ceased about 1890.
- *ST NINIAN'S.—f. 1839. John Robertson, 1843-80. Church withdrew from the Baptist Union 1880.
- SALTCOATS.—f. 1804. William Homes, 1820-30; James Blair, 1831-36. Ceased about 1840.
- SANDAY.—f. 1884. Mission Station. A. Griffiths, 1908-09; J. C. Rae, 1911-13.
- SANDSTING.—f. 1850. Charles Moodie, ; Thomas Young, 1869-1901; David Mackay, 1901-06; Charles Leys, 1906-09; L. Scollay, 1910-17; D. Vannan, 1917-18; L. Scollay, 1920-23; J. T. Armstrong, 1923-24.
- *SANQUHAR.—f. 1809. William M'Lintock, 1833-60; J. Laurie, 1863-72.
- *SCALLOWAY.—f. T. G. Esplin, 1909-10; J. Campbell, 1910-13; H. Reeves, 1916-24.
- SCARFSKERRY.—f. 1816. Wm. Dunnet, Sin. Banks, Don. Brochie, 1867; Robert B. Wallace, 1868-72; Alex. Smith, 1873-78; W. Cleg-horn, 1879-1882; James Scott, 1883-1902; John Elder, 1902-08; T. W. Houston, 1908-12; John Murphy, 1913-15; A. E. Mileman, 1916-20; C. W. Fisher, 1923.
- SELKIRK.—f. 1880. James Brown, 1880-1912; John Williamson, 1912-13; supplies, 1914-26.

- SHOTTS**.—f. 1908. W. J. Millar, 1908- ; J. T. Stark, M.A., 1919-21; J. B. Coull, 1921.
- STIRLING**.—f. 1805. ***“SCOTCH” BAPTIST**. Arch. Shearer, 1805-44; David Ritchie, 1805-47; Peter Walker; Wm. Bruce; George Donaldson, -1847. Ceased about 1847.
- MURRAY PLACE**.—f. 1810. Mr Grant, 1820-26; Robert Thomson, 1826-28; Mr Grant, 1828-29; Malcolm M'Millan, 1829-39; Messrs Grant and Peddie, 1842-43; Thomas Muir, 1846-48; James Blair, 1848-50; James Culross, D.D., 1850-70; George Yuille, 1870-1913; John Shearer, 1913-21; W. C. Charteris, O.B.E., M.C., 1921.
- ***STOBHILL**.—f. 1806. R. Mackay, 1838-42. Ceased 1842.
- STROMA**.—James Scott, 1880-1901; John Elder 1902-07; T. W. Houston, 1909-10; J. Murphy, 1912-13; J. Mileman, 1917-19; W. C. Fisher, 1923-25.
- TAYNUILT**.—f. 1903. Alex. Brown, 1903.
- ***TAYPORT**.—f. 1819. David Stewart, 1854-72. Ceased about 1880.
- TIREE**.—f. 1836. Duncan M'Dougall, 1838-50; John M'Farlane, 1851-77; Duncan M'Farlane, 1878-1907; ; D. MacArthur, 1909.
- TILlicOUNTRY**.—f. 1893. Jonathan Holden, 1893-99; James Hair, M.A., 1899-95; Walter Millburn, M.A., 1905-08; Frank Cunliffe, 1908-12; Alfred Wilson, 1912-16; David Hoyle, 1916-24; Jonathan Holden, 1924.
- ***THURSO**.—f. 1805. Edward Mackay, 1805-40.
- TOBERMORY**.—f. 1830. Alex. Grant, -1873; D. M'Farlane, 1874-78; Alex. Black, 1881-85; Donald Bell, 1885-1925; A. E. Mileman, 1925.
- TULLYMET**.—f. 1808. John Anderson, 1808- ; J. M'Ewan, 1832-39; Donald Grant, 1839-1884; D. G. Forbes, 1884-93; L. S. Steadman, 1894-1904; D. M. Simpson, 1905-09. Supplied from Pitlochry.
- UDDINGSTON**.—f. 1899. W. J. Millar, 1900-02; D. G. Miller, 1902-07; J. W. Titherington, 1907-09; T. G. Esplin, 1910-13; W. J. Thomson, 1913-18; W. Galbraith, 1918-22; David Mackay, 1922-26; R. J. M'Cracken, M.A., 1926.
- ***UIG**.—f. 1807. William Frazer, 1829-36; Angus Ferguson, 1838-.
- WESTRAY**.—i. 1810. William Tulloch, 1810-58; Henry Harcus, 1840-68; George MacDonald, 1870-75; J. A. Marnie, 1879-81; P.F. Slater, 1881-94; J. Yeomans, 1895-1900; A. Griffiths, 1901-05; W. C. Charteris, 1905-09; W. Gilmour, 1909-16; Ed. Hogg, 1916-26.
- WICK**.—f. 1808. William Petrie, 1809- ; John Pottinger, Robert MacLeod, 1840- ; William Watters, ; R. C. Sowerby, 1848-67; W. S. Webb, 1869-70; James Work, B.A., 1871-76; James Foster, 1878-79; Alfred Hewlett, 1879-88; Peter Blaikie, 1888-1903; W. H. Millard, 1893-98; John Elder, 1898-1901; James Lamont, B.A., 1902-08; W. E. Morgan, 1909- ; Thomas Cooper, 1911-15; G. A. Jeffrey, 1915-17; W. H. Millard, 1919.
- WISHAW**.—f. 1871. J. M. Campbell, 1871-73; James Stockdale, 1873-75; George Whittet, 1876-1917; John Dick, 1917-21; Jas. Scott, M.A., 1922-26; A. H. Gammage, 1926.

2.—SCOTTISH BAPTISTS IN THE MISSION FIELD.

<i>Missionaries.</i>	<i>Church.</i>	<i>Place and Date of Appointment.</i>
Adams, Miss (Mrs Jas. Smith).	Glasgow, Springburn.	E. Africa (Ny. Indus. M.), 1900.
Aitken, Thos.	Wishaw.	St. Helena (B.M.S.), 1896.
Allan, Fanny.	Dunfermline, Viewfield.	Wemba, Congo (H. of Af. M.), 1924.
Arnott, Jack.	South Leith.	Argentine (S. Am. M.S.)
Arthur, Dr. J. W.	Glasgow, Hillhead.	Kikuyu, Af.
Baird, Elizabeth (Mrs Dick).	Edinburgh, Bristo Pl.	Brazil Mission, 1886.
Balfour, Jas., M.A.	Westray.	Calabar Col., Jamaica, 1883.
Barclay, W. Carey.	Irvine.	Serampore (B.M.S.), 1830.
Begg, Thos. D.	Aberdeen, Gil. Park.	Shanghai (B. & F.B.S.)
Bendalow, John.	Aberdeen, Gil. Park.	Canada (Home Miss.)
Bethel, Dr. Stanley.	Edinburgh, Duncan St.	China (B.M.S.), 1915.
Birrell, Catherine.	Dunfermline, Viewfield.	Congo, 1920; China, 1924 (B.M.S.)
Bisset, Mary. M.B., C.M.	Aberdeen, Gil. Park.	Bhiwani (B.M.S.) 1905.
Bolster, Maida.	Edin., Charlotte Chapel.	C.I.M.
Bowman, Geo.	Pittenweem.	China (C.I.M.)
Braid, Annie (Mrs Fanston).	Edinburgh, Bristo Pl.	Brazil Mission, 1888.
Brown, Chas.	Aberdeen, Academy St.	Jamaica (B. M. S.), 1877.
Brown, Jas. D.	Aberdeen, Crown. Ter.	Manchuria, 1921.
Brown, Dr. Wm.	Aberchirder.	China.
Buchan, Mary (Mrs Jas. Harrison).	Glasgow, Hillhead.	Argentina.
Burnet, Robert,	Edinburgh, Bristo Pl.	China, Bible Society, 1878.
Cameron, Geo. R. R.	Glasgow, Dennistoun.	Congo (B.M.S.), 1884.
Chalmers, Grace,	Edin., Charlotte Chapel.	Jerusalem, N. Y (C.M.A.).
Chisholm, Thos. B.	Kilmarnock.	Angoniland (B. Indus. M.), 1896.
Clark, Jas. and Mrs.	Wishaw.	Congo (B.M.S.), 1911 and 1914.
Clark, Ena.	Aberdeen, Gil. Park.	Lima, Peru (Ev. Un. S. Am.)
Clift, Miss.	Edinburgh, Duncan St.	India.
Collett, Mary E.	Edinburgh, Dublin St.	Bolangir, India (B.M.S.) 1920.

<i>Missionaries.</i>	<i>Churches.</i>	<i>Place and Date of Appointment.</i>
Collins, May M.	Greenock, Orangefield.	Calcutta; Barisal, 1923 (B.M.S.)
Cooper, Mr and Mrs.	Greenock, Orangefield.	Livingstonia (U.F. Ch.)
Coutts, Marjory, Nurse,	Edin., Charlotte Chapel.	
Coutts, Mary (Mrs F. Cawley).	Galashiels, Stirling St.	Trinidad, B.W.I.
Cowie, Nurse,	Edin., Charlotte Chapel.	China (Nanking).
Craig, John.	Wishaw.	China (C.I.M.), 1899.
Cruickshank, A. H.	Glasgow, Dennistoun.	Congo, 1883.
Cunningham, Jas.	Motherwell.	S. America.
Cuthbertson, Janet.	Dalkeith.	China (Amer. Board).
Davidson, Jas. & Mrs.	Hopeman.	Congo (B.M.S.), 1921 and 1923.
Dick, Gladys.	Glasgow, Hillhead.	Rajputana.
Dickson, Herbert.	Port-Glasgow.	W. Africa (Iboe Mis.), 1922.
Dingwall, Wm. & Mrs.	Aberdeen, Gil. Park.	Rio Tinto, Spain.
Dodds, Margt. (Mrs. Chalmers).	Edinburgh, Duncan St.	Lovedale.
Dorward, Adam.	Galashiels, Victoria St.	China (C.I.M.)
Dovey, Dr. Ian,	Edin., Charlotte Chapel.	China, S h a n g h a i (L.M.S.)
Dovey, Miss (Mrs E. MacKenzie),	Edin., Charlotte Chapel.	C.I.M.
Draper, Dr. and Mrs,	Edin., Charlotte Chapel.	India (Anand), The Brethren.
Drever, Thos.	Westray, Orkney.	Africa (B. Indus. M.)
Duncan, Geo.	Aberchirder.	China (C.I.M.)
Duncan, Moir, M.A., LL.D.,	Glasgow, Adelaide Pl.	China (B.M.S.), 1888.
Duncan, Mr and Mrs.	Clydebank.	S. America.
Eadie, W. C. and Mrs.	Motherwell.	Calcutta (B. M. S.), 1921.
Eekhout, Rebecca A.	Glasgow, Hillhead.	Agra, India (B.M.S.), 1893. Retired.
Elder, Lawrence & Mrs.	Edinburgh, Gorgie.	Badajoz, Spain, 1923.
Ellis, Sarah M.	Aberdeen, Gil. Park.	S. Morocco M.
Ellison, Dr. Mary.	Perth, West Church.	China (B.M.S.), 1924.
Elmslie, Mrs,	Paisley, Victoria Pl.,	China (C.I.M.), 1896
Elmslie, Wm. and Mrs,	Aberdeen, Gil. Park,	China (C.I.M.)
Fergusson, Eliz. C.	Greenock, Orangefield,	Calcutta, 1903; Dacca 1922 (B.M.S.)
Fischbacker, Lily,	Kirkintilloch,	China (C.I.M.), 1922.
Fison, Lillian,	Edin., Charlotte Chapel.	Algeria (N.A.M.).
Fleming, Dr. Wm.	Edin., Duncan Street,	China (B.M.S.), 1910.
Forsyth, R.C.	Greenock, Orangefield,	China (B.M.S.), 1884.

<i>Missionaries.</i>	<i>Churches.</i>	<i>Place and Date of Appointment.</i>
Galbraith, Maisie	Bellshill,	South America.
Gardiner, Maggy	Perth, West Church,	India (B.M.S.), 1926.
Garriock, Lydie,	Edin., Charlotte Chapel.	Kenya Colony (C. of S.)
Gibb, G. W., M.A., and Mrs	Aberdeen, Gil. Park,	Shanghai (C.I.M.)
Girling, Dr. and Mrs	Edin., Duncan Street,	Late of Congo (B.M.S.)
Glenesk, Alfred W.	Aberdeen, Union Grove,	Bolobo, Congo (B.M.S.) 1921.
Gordon, May	Perth, West Church,	India (B.M.S.), 1925.
Gray, George	Edin., Duncan Street,	India.
Gray, Laura,	Edin., Charlotte Chapel.	India (Pandharphur), (N.A.M.)
Gregory, Dr. Ella	Edin., Marshall Street,	Berhampur (B.M.S.), 1923.
Hamilton, Bessie,	Edin., Charlotte Chapel.	Morocco (S.M.M.)
Hamilton, Esther (Mrs Cassells).	Partick,	Sudan (S. In. M.)
Harobin, Mrs.	Aberdeen, Gil. Park,	China (C.I.M.)
Harrison, Mrs Mary,	Edin., Charlotte Chapel.	Central Africa (H. of A.M.)
Hartley, John	Edin., Marshall Street,	Congo (B.M.S.), 1883.
Harvey, Mrs Geo.	Aberdeen, Gil. Park,	Congo (B.M.S.)
Hay, Christina,	Edinburgh, Bristo Pl.,	West Africa, 1885.
Hay, Margaret (Mrs Kirkland),	Edinburgh, Bristo Pl.,	Congo (B.M.S.), 1897.
Henderson, George	Sanday, Orkney,	China, 1925.
Henry, Elsie	Aberdeen, Gil. Park.	Palestine (Jewish M.)
Henry, Marion G. R. (Mrs Hasler.)	Glasgow, Springburn,	India (B.M.S.), 1908.
Henderson, Susan (Mrs Dickson.)	Wishaw,	Jamaica (C. S. M.), 1912.
Hern, Dr. Enid,	Edin., Charlotte Chapel.	Egypt (E.G.M.).
Horsburgh, Peter	Stirling,	India (B.M.S.), 1907.
Huber, Alice.	Aberdeen, Crown Ter.,	Spezzia, Italy, 1920.
Jack, Miss	Glasgow, Hillhead,	Ceylon.
Jardine, John	Dumfries,	India (B.M.S.), 1924; (R.B.M.U.), 1907.
Johnston, Mrs	Forfar,	India.
Kerrigan, George	Glas., Queen's Park,	Africa (H. of Af. M.)
King, W.	Glasgow, John St.,	South America.
Kirkland, Miss	Dunoon,	China (B.M.S.), 1893.
Kirkland, Robert	Dunoon,	Congo (B.M.S.), 1893.
Kirkland, R. H.,	Edinburgh, Bristo Pl.,	Congo (B.M.S.), 1893.
Kyles, David, M.A., and Mrs	St Andrews,	India (B.M.S.), 1925.

<i>Missionaries.</i>	<i>Churches.</i>	<i>Place and Date of Appointment.</i>
Lamont, Susie	Glasgow, Hillhead,	The Gold Coast, Af.
Law, Georgina M.	Aberdeen, Crown Ter.,	China, 1900.
Lawson, Mr and Mrs	Greenock, Orangefield,	China (C.I.M.), 1887.
Lindsay, James	Airdrie.	Bombay.
Lister, Jessie (Mrs Moir Duncan.)	Leslie,	China (B.M.S.), 1890.
Lochhead, Elsie.	Aberdeen, Gil. Park,	Algeria, N. Africa.
Logan, Margt. F.	Glasgow, John St.,	China (B.M.S.), 1909.
Logan, D. R.	Glasgow, John St.,	India.
Lowe, Jeanie (Mrs Milne),	Edinburgh, Bristo Pl.,	India (B.M.S.), 1900.
Mair, Alex.	Glas., Queen's Park,	China (C.I.M.).
Maitland, Annie G. (Mrs Forsyth).	Glasgow, John St.,	China (B.M.S.), 1886.
Malcolm, C. and Mrs.	Edin., Duncan Street,	Basutoland, S. Africa.
Manson, Chrissie.	Partick,	India (B.M.S.), 1923.
Matthewson, W. R., M.B., B.Sc.	Dunfermline, Viewfield,	Palwal, India, 1922-24.
Milne, Mrs Margaret,	Edinburgh, Bristo Pl.,	Ceylon, 1894.
Milne, W. and Mrs	St Andrews,	India (B.M.S.), 1896.
Milne, W. W.,	Edinburgh, Bristo Pl.,	India (B.M.S.), 1897.
Milne, Robt. Reid.	Aberdeen, Gil. Park,	Congo (A.B.F.M.U.)
Mitchell, W.	Forfar,	India (B.M.S.), 1885.
Moon, James,	Edinburgh, Bristo Pl.,	Congo (C.B.M.), 1907.
Murdoch, Wm.	Airdrie,	Congo.
Murray, Mr and Mrs.	Airdrie,	Palestine.
Mylos, Margaret,	Edin., Charlotte Chapel.	Africa.
MacBeath, Rev. And., M.A., B.D.	Edin., Charlotte Chapel.	Congo, Bolobo (B.M.S.) 1924.
Mackenzie, Thos.	Stirling,	Congo (R.B.M.)
Macnaughton, Angus.	Edin., Charlotte Chapel.	Jamaica (B.M.S.) 1927.
M'Currach, Wm. A.	Aberdeen, Crown Ter.,	China (B.M.S.), 1896; Martyred, 1900.
M'Intyre, A. & Mrs.	Glasgow, Dennistoun,	S.A. (Ev. Un. S. Am.)
M'Killigan, Miss (Mrs Bernard.)	Elgin,	Brazil.
M'Phail, Miss (Mrs Myres).	Aberdeen, Gil. Park,	Shanghai (A.P.M.)
Neave, David and Mrs.	Aberdeen, Gil. Park,	Western China.
Nisbet, John.	Edin., Marshall Street,	Jamaica, 1856.
Noble, Mrs Peter.	Aberdeen, Gil. Park,	Dacca, India (B.M.S.)
Oldfield, Grace,	Edin., Charlotte Chapel.	In Nursing Training.
Oldrieve, Frank.	Edinburgh, Morning-side,	Congo (B.M.S.), 1905.
Paterson, Dr. Thos. C.	Edinburgh, Dublin St.	India Mission to Lepers.
		China (B.M.S.), 1892.

<i>Missionaries.</i>	<i>Churches.</i>	<i>Place and Date of Appointment.</i>
Petrie, Nellie Forbes.	Dunfermline, Viewfield,	Bolobo, Congo (B.M.S.) 1922.
Porteous, Robert.	Hawick,	China (C.I.M.), 1906.
Reid, Ella (Mrs Bristow).	Motherwell,	Nigeria.
Reid, John and Mrs.	Keiss.	India (B.M.S.), 1903.
Reid, Mary, Nurse,	Edin., Charlotte Chapel.	Portuguese East Africa (C. of S.)
Richardson, Miss (Mrs Taylor.)	Edin., Marshall St.,	Moukden, China (Pres. Mission).
Ritchie, Mary.	Aberdeen, Gil. Park,	S. Morocco M.
Roberts, Aida (Mrs Hill.)	Edinburgh, Duncan St.,	China.
Roberts, L. (Mrs Amner).	Edinburgh, Duncan St.,	Straits Settlement.
Roberts, Dr. Howard.	Edinburgh, Duncan St.,	Tangiers.
Robertson, Isabella (Mrs Ball),	Edinburgh, Bristo Pl.,	China, 1845.
Robertson, Mr and Mrs Douglas,	Edin., Charlotte Chapel.	Honan (C.I.M.)
Rodger, Bella.	Kilmarnock,	India (B.M.S.), 1926.
Rogers, Joseph.	Leslie,	Congo (B. M. S.) (d. 1901).
Ross, Ina (Mrs J. A. Anderson, M.D.)	Kelso,	China (C.I.M.)
Rogers, Nurse.	Edin., Charlotte Chapel.	China (B.M.S.), 1920.
Scott, Adam.	Kelso.	India (In. Gen. M.)
Scott, Adam,	Edin., Charlotte Chapel.	India (Ananapur), (I. & C.G.M.)
Scott, Jean,	Edin., Charlotte Chapel.	China.
Sharp, Annie.	Glasgow, Hillhead.	China (C.I.M.), 1910.
Shawer, Miss (Mrs Longlands).	Edinburgh, Duncan St.	Late of Congo.
Smith, Alex. and Mrs.	Glasgow, Queen's Park.	Africa (B. Indus. M.)
Smith, Adelaide D.	Dunfermline, Viewfield,	Agra, India (B.M.S.), 1919.
Smith, Colin.	South Leith.	Argentina (S.Am.M.S.)
Speedie, George.	Tillicoultry.	Canada (Sailors' M.)
Stark, Joseph.	Kirkintilloch.	China (C.I.M.), 1889.
Stark, Robert.	Kirkintilloch.	S. Am. (B. & F. B.S.), 1893.
Steedman, Robt.	Dunfermline, Viewfield,	Wamba, Congo (Heart of Af. M.)
Steel, Arthur Y.	Glasgow, Hillhead.	Egypt.
Stephen, A. E. & Mrs.	Aberdeen, Gil. Park.	Assam (A.B.F.M.U.)
Stewart, C. and Mrs.	Aberdeen, Gil. Park.	Livingstonia (U.F.M.)

<i>Missionaries.</i>	<i>Churches.</i>	<i>Place and Date of Appointment.</i>
Stewart, Nellie.	Aberdeen, Gil. Park.	Smyrna (Jewish M.)
Stott, Margaret, M.B., C.H.B.	Dundee, Maxwelltown.	Berhampore (B.M.S.)
Stubbs, Mrs Dr. C.M.	Dalkeith.	China (C.U. Un.)
Tait, Dr. Ruth.	Edinburgh, Gorgie.	China (B.M.S.), 1923.
Thompson, H. G.	Glasgow, Hillhead.	China.
Thomson, Christina A. (Mrs Donald Smith).	Rothsay.	China (B.M.S.), 1910.
Thomson, W. S., Twaddle, Robt.	Edinburgh, Bristo Pl., Motherwell.	Ceylon (B.M.S.), 1893. North Africa.
Urquhart, David.	Inverness.	China, 1900.
Walker, Catherine S.	Glasgow, Hillhead.	Agra (W.M.A.), 1922.
Wallace, Wm.	Hamilton.	Congo (B.M.S.), 1921.
Watson, Jas.	Wishaw.	China (B.M.S.), 1905.
Watt, Helena (Mrs Scolley.)	Inverness.	China, 1908.
Weir, Lizzie B.	Hawick.	Congo (R.B.M.), 1894.
White, Edith J.	Glasgow, Hillhead (now Bournemouth).	India
Whittington, Harry.	Glasgow, Dennistoun.	Brazil, 1907.
Wilkinson, Allan.	Glasgow, Harper Mem- orial.	E. Africa (Heart of Af. M.)
Wilkes, Mrs.	Hawick.	Poona, India (In. Vil. M.), d. 1917.
Wills, Miss (Mrs Dr. M'Kay).	Aberdeen, Gil. Park.	Lima, Peru (F.Ch.M.)
Wilson, Miss A. M.	Edinburgh, Duncan St.	Bolobo, Congo (B.M.S.) 1913.
Wilson, Dr. Wm. and Mrs.	High Blantyre.	Congo (B.M.S.), 1925.
Wilson, Georgina.	Motherwell.	N. Africa.
Wilson, Alex.	Anstruther.	China (C.I.M.)
Wilson, Elizabeth.	Dundee, Maxwelltown.	Kalimpong.
Williamson, Joan K.	South Leith.	N. China (B.M.S.) 1923.
Wishart, Mary.	Glasgow, Dennistoun.	India, 1889.
Wylie, Greta.	Edinburgh, Marsh all Street.	Bombay (Z.M.), 1916.

3.—CONTRIBUTIONS OF SCOTTISH BAPTISTS TO RELIGIOUS AND GENERAL LITERATURE.

REV. JAS. SCOTT, M.A., AND REV. A. T. RICHARDSON.

Authors alphabetically arranged; works in chronological Order.

ANDERSON, AGNES, Stirling.

Johnny of Q.M.A.A.C. 192 pp. London, 1921.

ANDERSON, CHRISTOPHER. (1782-1851). Edinburgh.

Narrative of Baptist Mission in India. 102 pp. Edinburgh, 1810.

Memorial on Behalf of the Native Irish. 80 pp. Edinburgh, 1815.

Rules of Baptist Society for Propagation of Gospel in Ireland. 1814.

Sketch of Various Attempts to Diffuse Knowledge of Scriptures
Through Medium of Irish Language. 1818.

Selection of Hymns for Divine Worship. Edinburgh, 1818.

Memorial Respecting the Diffusion of the Scriptures, particularly
in Celtic or Iberian Dialects. 55 pp. Edinburgh, 1819.

The Christian Spirit. 1824.

The Domestic Constitution. 468 pp. Edinburgh, 1826.

Historic Sketches of the Native Irish. 266 pp. Edinburgh, 1828.

Discourse on Death of William Carey. 64 pp. Edinburgh, 1834.

Reprinted 1835 and 1837.

Annals of the English Bible. 1835.

ARTHUR, JOHN W. Glasgow.

Blackboard Teaching for Home and School. 1908.

BARCLAY, GEORGE. (1774-1838). Irvine.

Letters on Christian Baptism. 1820.

Memoirs of James Neil, Shipmaster, Irvine. 163 pp. Irvine, 1821.

Reprinted 1823.

Reply to Review of Letters on Baptism in "Christian Herald." 1821.

Regulations of the Baptist Evangelical Society of Scotland. 1823.

Christian Fidelity and the Fear of God. Edinburgh, 1825.

Essays on Doctrinal and Prophetic Subjects. 360 pp. Edinburgh, 1828.

Strictures on Two Sermons by Rev. Macleod Campbell of Row. 1829.

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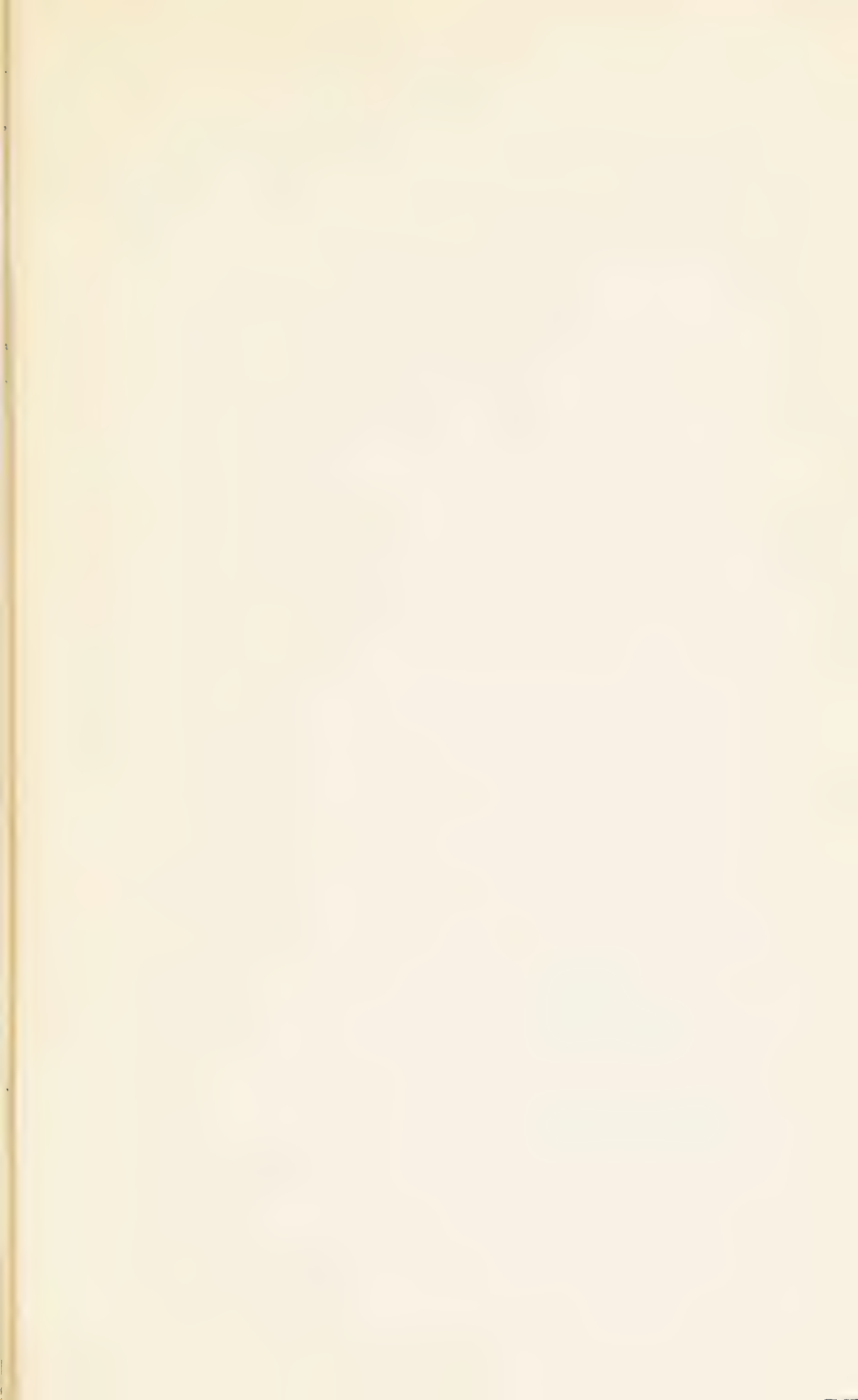
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